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THE NEW ERA

[VOL. 10]

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# THE NEW ERA

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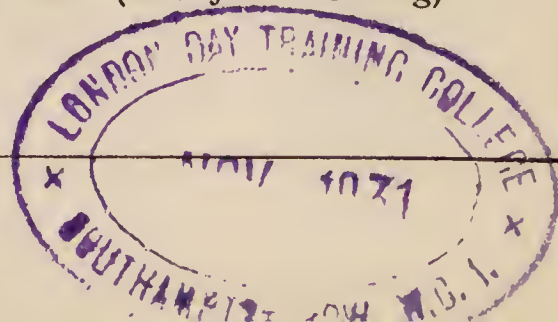
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Is an ideal schoolroom the business of education will so engross pupils and teacher that no attention needs to be given to the management or "discipline" of the room. When the teacher does police and judge duty pupils are receiving an unsocial training. The actual responsibility should be upon those who need training in responsibility, although there should be little consciousness of this responsibility.

There will, however, occasionally arise some undesirable conditions. The teacher who uses a few patent remedies which are directed towards removing the undesirable effects instead of the causes of these effects, is giving a training neither social nor moral. To remedy the difficulties in the rare pupil who is a social problem she must have a scientific attitude toward the situation. Then she will observe the conditions impartially and attempt only such remedies as will be harmless if they are not curative. She will have the same attitude toward a fault in the social foundation that she has toward one in a number or reading foundation. She will know that when a penalty is necessary a self-censor one is sure to be the most effective. She will know that the open use of such words as "bad," "lazy," "careless," "cheating," "nervous," and so on will bring more fruit of the same kind. She will know this to be equally true of a "don't you dare" teacher attitude. She will prevent public criticism or discussion of most offences not only because it is unfair bullying but because it multiplies the difficulties of corrective treatment. She will do very little "preaching" or "moralizing" at pre-adolescent children for fear of dulling their sensitiveness in ethical matters or of making them morbidly sensitive.

She will use the same technique in encouraging a moral improvement as in encouraging an improvement in oral reading. She will control conditions so that the pupil does the motivating and records his improvements. The graph (which should be kept secret between pupil and teacher) is as useful here as elsewhere.

The following outline may be used as a partial guide in the study of difficult cases.

\* *Better Schools*, by Carleton Washburne and Myron M. Stearns. John Day, New York, \$2.50, and London, 5/6.

Undesirable Conduct	Possible Causes	Causal Conditions	Possible Remedies	Aggravating Treatment
1. Superfluous noise	Initiation or suggestion	Noisy situation Nervous voices Nervous atmosphere	Quiet Calm voice Poise	"Desk bell" High, irritable voice Blame Bribing Public discussion Calling attention to noise or threatening
	Muscular fatigue	Misfit seats Insufficient exercise	Adjusted seats Exercise	Similar work
	Nerve fatigue	Insufficient rest Improper food Tense work	Relaxation Diet Change of programme	
	Bad air	Ventilation	More fresh air	

AWARENESS		Has been made self-conscious	Helping others	Public reprimand
1. Wasting time or "visiting"	Desire for attention	Has been trained to be vain	Considering others	Personal aggressiveness Personal favour
	Hurry and worry	Habit of fear	Poise Encouragement	Calling him "noisy"
	Irritation	Disorderly desk or room	Neatness	Visual distraction
2. Frequent asking for help	Lack educational motive	Does not see course	Explaining uses for work	"Making him do"
	Lack educational ambition	Lack of satisfaction Work too easy	Good work and private praise More interesting work	Criticism "Drilling"
	Lack of responsibility	Others cared for him	Responsibility	Teacher responsibility
3. Slow progress	Lack of evaluation	Others judged for him	Comparing and judging	Teacher judging
	Lack self-direction	Others planned for him	Planning and directing	Teacher directing
	Lack of volition	Others decided for him	Deciding	Teacher deciding
4. Habit of expecting failure	Conflict of interest	Weak will School asks more Undesirable associates Undesirable habits	Choosing own work Put mother on job Put nurse on job	"Driving" Contempt
	Desire for attention	Trained to be vain and selfish	Considering others Shift centre of stage	Public
	Nerve fatigue	Malnutrition Irregular hours Unstable nerves	Diet Regularity Frequent relaxation	Scolding Complaining
5. Fear of consequences	Dependence	Others decided for him	Deciding	Teacher deciding
	Irresponsibility	Others cared for him	Responsibility	Teacher responsibility
	Self distrust	Failure marks	Satisfactory work	More failure marks
6. Contrariness and sullenness	Lack of self-respect	Public criticism	Private praise	More public criticism
	"Laziness"	Malnutrition Auto-injection Insufficient exercise Insufficient rest Irregular hours of food and sleep	Diet Exercise Relaxation Regularity	Pickles, pop, and pie "Keeping in" Calling him "lazy"
	Lack of volition	Others decided for him	Deciding	Teacher deciding
7. Touchiness	Habit of expecting criticism	Weak will Failure marks	Satisfactory work Private praise	More failure marks Calling him "slow" Comparing him with others
	Lack of ambition	Lack of satisfaction in work or accomplishment	Educational placement	"Drill"
	Morbidness	Teacher direction	Self-direction	Teacher direction
8. Silliness	Lack of volition	Others were responsible	Responsibility Deciding	"Make him do it" Teacher decision
	Lack of ambition	Weak will	Good work and praise	Discouragement
	Morbidness	Trained to be self-centred	Considering others Humour	Preaching
9. Pertinence Smartness	Inattention	Uninteresting work	Change in work Physical examination	Calling him inattentive
	Ill-health	Improper food Insufficient exercise Insufficient rest Irregularity in hours	Diet Exercise Relaxation Regularity	Pop, pickles, pie Keeping in Too many movies
	Forgetting	Uninteresting work Weak association	Varied presentation Concrete experience	Tell him he forgets
10. Nervousness	Childishness	Processes Immature mind	Demotion	Promotion
	Fear of consequences	Ridicule of others Criticism of others Unsuitable penalties Failure marks	Satisfactory work Praise Natural penalties Marking progress	Calling him "Cheat" Public censure More failure marks
	Self-distrust	Work was not made clear Was placed too high	Encourage questions Correct placement	Sarcasm and criticism Promotion
11. Suspicion	Habit of "easiest way"	Others accepted dishonest work	Individual work	Credit for dishonest work
	Habit of copying	Taught through imitation and copying	Constructive planning	Learning by copying
	Habit of working for answers	Believes education is for fact getting	Aiming at <i>training</i>	Credit given for answers chiefly
12. Jealousy	Lack of self-respect	Has done poor work	Private praise	Public censure
	Fascination of the difficult	Given tasks were too easy	Harder, more interesting work	Increasing difficulty to cheat
	Jealousy	Unfair discrimination Home folks not interested Favoured brother, sister, classmates	Personal interest	Censure Praise of others
13. Sensitiveness	Resentment	Public criticism Fault finding Interference Business	Sympathy Private praise Non-interference Indifference	Public censure
	Unhappiness	Inharmonious home Outside trouble Lack of friendship	Interest Kindness	Advice and direction
	Sticking to first idea	Strong will Weak will	Self-direction	Sarcasm Severity
14. Concentration	Selfishness	Taught to be self-centred	Considering others	Bossing
	Concentration	Taught to expect his own way	Bringing him	
	Suspicion	Strong will	Avoidance of sudden interruptions Courtesy	Nagging
15. Nervousness	Habit of expecting criticism	Unfair criticism	Impersonal attitude	Snap judgment
	Habit of imaginary slights	Criticism Unjust suspicion Trained to be self-centred	Praise Fairness Considering Frank discussion Learn to see humour	Censure Snap judgment Seriousness
	Morbidness	Over-consciousness		
16. Self-consciousness	Nervousness	Improper food Irregular hours Insufficient sleep Neurotic inheritance	Diet Regularity Sleep	Punishment
	Self-consciousness	Physical change Overwork	Put mother on job Vacation	Tense work
	Conflicting interests, etc.		(See 2)	
17. Lack of responsibility	Lack of ambition	Impertinence has been admired	"	
	Lack of volition	Made ashamed of some condition	"	
	Childishness	Has not had rightful attention at home	Demotion Considering others Shift centre of stage	Promotion Resentment Anger
18. Vanity	Ignorance of proper conduct	Trained to be rude	Surprised silence Extreme politeness Courteous ignoring	Aggrievedness Impoliteness
	Desire to be hero	Impertinence has been admired	Shift centre of stage	Public discussion
	Camouflage	Made ashamed of some condition	Courageous statement of condition	
19. Jealousy	Desire for attention	Has not had rightful attention at home	Interest Considering others	Amusement
	Jealousy	Has not had rightful interest at home Selfishness	Friendliness Considering others	Praise of others
	Lack of self-control	Has had bad example	Calm consideration Suspense Self-punishment	Temper
20. Teasing	Teasing	Not to be teased		Temper





# THE OUTLOOK TOWER

A HAPPY and progressive New Year to our readers and fellow workers! Distance, like the lapse of time, tends to give perspective to our judgments and conceptions and, in the wilds of the African veldt, I hope I am sufficiently far removed from the hubbub of civilisation to be able to review the Fellowship's work with an unbiassed eye. As I sit outside our stoop on my husband's farm, and bask in the glories of summer sunshine, I wish many of our overworked members could escape into the penetrating peacefulness of these sunny spaces and be recuperated.

## **The New Education Fellowship**

This number of the *New Era* celebrates the tenth anniversary of our Fellowship and in reviewing its development I think we can take fresh heart for the New Year. The year 1928 has witnessed an amazing growth and expansion. In England alone very extensive ground has been covered, and owing to the untiring energy of Miss Dorothy Matthews, the Secretary of our English Section, new branches have been formed in Manchester, Liverpool, Bristol, Birmingham and Leeds.

Our members will be very much gratified to learn that Sir Michael Sadler has graciously consented to serve as President of the English Section for another year. The Annual Meeting of the English Section was held in London on 5th January, when an enthusiastic audience listened to Sir Michael Sadler's presidential address on *Examinations*.

Our work has also gone ahead in the international field, and we have been enriched by the formation of further sections in the Argentine, Poland, Switzerland and Denmark. A strong committee, under the chairmanship of Dr. Harold Rugg, has been formed in the U.S.A. to organise the American delega-

tion to the Fellowship's Fifth International Conference to be held at Elsinore next August. Additional groups have been formed in Jugo-Slavia and Rumania. We now have sections or groups in nineteen countries, and fifteen magazines are associated with the Fellowship.

The most outstanding feature of our progress has been the recognition of the New Education Fellowship by educational leaders in every sphere: Universities, Training Colleges, State Authorities, etc. Ministers of Education and Education Directors are swelling the ranks of our supporters. In England Directors of Education and other members of education authorities are taking an active share in the work of the Fellowship.

At the same time we would remind our readers that expansion and development mean a corresponding increase in organisation and the burden on headquarters is exceedingly heavy. Our very life depends on membership fees and we are at present gravely pressed by financial difficulties. We can seize and use the new opportunities our growth offers us, only if members accept their share of the responsibility and endeavour to increase the number of our members. If each member would make a New Year resolution to procure three new members for the Fellowship this coming year, we could forge ahead.

## **The Fellowship in Denmark**

In view of the approach of our Fifth International Conference, to be held in Denmark this year, we feel it would be helpful to our members to devote this number of the *New Era* to educational work in Denmark. As our previous conferences have all been held in Central Europe—Calais, Montreux, Heidelberg, Locarno—it will be of special interest to



all of us to meet in a northern country and to have the privilege of becoming acquainted with Scandinavian thought and culture as well as with scenery and customs few of us have as yet contacted. This Conference promises to be a large and very important gathering of world leaders in education, and we feel sure that its home in Denmark will give added charm to its holiday atmosphere, as well as richness of thought to its outlook on progressive education. A section of the Fellowship was formed recently with Mr. G. J. Arvin, Principal of La Cour Vejens School, Copenhagen, as President.

### The Conference

We have chosen Denmark for our next Conference partly, as already stated, because Northern Europe has never before been selected, but more especially because we feel that Scandinavia has a very great deal to give to the cause of New Education. She is taking an interest in what is happening in other parts of the world, and educationists in other countries are anxious to understand what is being done in Scandinavia, and, more particularly, in Denmark. As the latter is a small country and our Conferences are large, it seemed natural to select Copenhagen as the most suitable place for our 1929 gathering, but, because we try to stress the *holiday* atmosphere of our conferences, we have not chosen the capital. We felt that town conditions would destroy the summer school type of conference to which our members look forward. We are convinced that the spirit of camaraderie, opportunities for interchange of ideas, and informal social gatherings, are as important as the formal lectures and study groups on the programme. These necessitate country conditions, so after a great deal of consideration we have decided to hold the Conference at Elsinore, a well-known seaside resort, twenty miles from Copenhagen. Kronborg Castle, the famous scene of Shakespeare's *Hamlet*, has been graciously lent to the Conference for its

meetings. Built in 1575 and recently renovated, it is a fine example of renaissance architecture and its halls, overlooking the sea, will make an ideal setting for our meetings. In addition to the Castle, several schools and cinemas will be placed at our disposal. Our greatest difficulty will be accommodation. Elsinore is small, and there is only one hotel, the Marienlyst. This hotel is on the seashore and in very nice grounds, but will take only a handful of our 1,500 people, who will have to be housed in small pensions and in private houses in Elsinore itself, or in villages and farms along the coast. We felt that our members would prefer to put up with slightly more primitive conditions than usual, rather than lose the informality and friendliness for which our Conferences are becoming noted.

Mr. Anders Jensen, the owner of the Marienlyst, has undertaken to arrange accommodation for our members and to provide meals for all who wish. Mr. Jensen organised the catering and accommodation for interned prisoners during the war.

As we have an organised Section of the N.E.F. in Denmark, we are leaving a great many of the Conference arrangements to the local Committee, of which Mr. Arvin is chairman. Committees have also been formed in Norway, Sweden and Finland. Ministers of education in Denmark, Norway, Sweden, Finland and Iceland are patrons of the Conference, and directors of education and other officials are lending us all the co-operation they can.

Apart from the unusual type of accommodation, there will be several other differences at Elsinore. As the Castle has no artificial light, it is not available after dark. Our big lectures will therefore be given in the mornings, and will be followed by study courses. There will be further study courses and groups between 4.30 and 6.30, while the evenings will be left free for educational films, international camp fires, singing in the woods, folk and ballroom dancing, poetry recitals, etc.



Another alteration will be found in the groups and study courses which have to be so organised as to allow serious and intensive study. In order to guard against overcrowding, members of the Conference will be asked to book in advance for the courses and groups they wish to attend, and those holding tickets will be given priority of admittance. Efficient organisation is essential now that the Conference membership is so large, and we ask our members to assist us in the heavy work involved by sending in their registration forms and fees as soon as ever possible. Our London office is carrying a very heavy burden, but it can be considerably lessened by the forethought and co-operation of all those who intend to come to Denmark.

## Education in Denmark

### *Folk High Schools*

In reviewing progressive education in Denmark we are at once impressed by the power of individual effort. Bishop N. F. S. Grundtvig (1783-1872), "pastor, poet, historian and educational reformer," is an outstanding example of the influence which one man can wield. After Denmark's struggle with Prussia, Grundtvig saw that her one chance of recovery lay in the awakening and unification of her people, and this could be accomplished only through education. The idea of this education came not from the "mind of a college professor; it was conceived in that of a prophet, a spiritual genius who understood the life and mind of his people throughout the ages, and who thereby had the vision of the especial enlightenment that was needed to promote the well-being of his people."\*

The Danish Folk High Schools, described in detail in this issue, and of which there are now about 60, embodied Grundtvig's idea and brought new life to Denmark. They are boarding-schools for adults, and aim at revealing the

spiritual significance of everyday life and the poetry of human endeavour. They train their pupils to *educate themselves*. There are no examinations, no certificates, the only reward being the enrichment of life itself. Song and the 'living word' are the fundamental 'methods' by which the soul of the pupils is awakened. These schools are attended by young people from 17 to 30 years of age. They pay a small fee, but the schools, although privately owned, receive subsidies and scholarships from the State—which, however, does not in any way interfere with their internal affairs. Although Grundtvig's aim was to form these schools for the whole people, and not especially for the rural population, they have always obtained the majority of their pupils from the families of the farming population. It should be remembered that Denmark is a nation of independent farmers, no less than 93% of the farms being owned by the farmers themselves. During the periods of 'school' the students are given a very wide education and are led to take an interest in literature, history, citizenship and all branches of current affairs. About 9,000 men and women attend annually. To these schools, in no small measure, can be attributed the co-operative spirit of modern Denmark, the first nation to apply the power of co-operation extensively to business. Folk School men are found in the important places in local government and in co-operative societies.

Intimately associated with the name of Grundtvig is that of his disciple, Christen Kold, who gave practical embodiment to the ideas of his master. Kold placed his trust almost exclusively in the 'living word,' with the power of which he was singularly gifted, for the 'living word' is not mere eloquence, but comes from the deeper sources of inspiration. Kold also started the 'Free' schools for children, carrying into them the same ideas that he was working out in the Folk High Schools, song, story-telling and practical work superseding textbooks and set lessons. Several hundreds of these

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\* *The Folk High Schools of Denmark*. By Holger Begtrup, Hans Lund, Peter Manniche, with introduction by Sir Michael Sadler (Oxford University Press).



schools now exist and have greatly influenced the ordinary State schools.

The first Folk High School was erected in Rödning, North Slesvig, in 1844; Kold's High School followed in 1848-50 at Ryslinge.

Another great follower of Grundtvig was Ludvig Schröder, who created the Askov High School, now the super-high school of Scandinavia.

Olive D. Campbell's book\* on the development of the Folk High Schools is one of the best books in English on this subject. It is the outcome of a year's intimate study of the Folk High Schools of Scandinavia and an answer to the vital question: "How shall we keep an enlightened, progressive and contented farming population on the land?" Denmark's high average of rural life, her keen enterprise, her scientific adaptability, and the success of her co-operative schemes, have won the admiration and respect of the world. In a large measure they are the result of her Folk High Schools. Only two generations ago the Danish farmer resembled his colleague in other lands: he was conservative, suspicious of new methods, averse to experiment. To-day the face of Denmark is changed.

In the rise of these Folk Schools we have a living example of the truth of the maxim: "Educational bands make the strongest ties." The history of these bands from the time of Grundtvig up to to-day reads like a fairy tale in which romance, mysticism and utility are interwoven. Descriptions of individual schools convince one of their power to move and educate the masses.

"Looking now at compact and smiling little Denmark, at her well-tilled fields, her moss-roofed hamlets vital with life, peaceful with content, one is driven again to wonder as to that ancient race which had within it the seeds of a rural civilisation like this. Of her population of over three and a quarter million, about one-

half are living in the country. The exported agriculture products constitute nine-tenths of the total value of all exports. They are the chief resource of a nation whose wealth is so well divided that few are very rich and almost none are really poor. Farming is a business and organised like a business. The farmer is a business man, the director of his affairs in co-operation with his fellow farmers. Moreover, the farmer controls the political destinies of his land; he is the real ruler of Denmark, this owner of his few acres, his cattle, pigs and poultry, his co-operative creamery and bacon factory."

All are agreed that ordinary educational methods have failed to build up a contented, prosperous and cultured country life. Hardly a country in the world but is confronted by its land problem, whether it be England, France, Germany, America, Africa or a dozen others. Denmark's solution to her own particular problem is of tremendous interest to all concerned in their nation's welfare as well as to those absorbed in all phases of the new education. Two generations of true education, and the 'peasant' class has been completely changed. What would two generations of New Education do for the citizens of the world were it everywhere introduced?

### *State Schools\**

In the State schools the influence of Grundtvig and his followers can be seen. In practically all of them the discipline is of a natural and delightful character. Co-education and friendly relationship between teachers and pupils are other

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\* The State schools, both primary (7 to 14) and secondary (14 plus to 17) are free for the poor, but fees are paid by all parents whose income rises above a fixed minimum, the fees being graded according to income.

The 'Free' schools referred to in later articles, founded by Kold, are supported by the parents, who provide the buildings and appoint the teachers. The State gives a subsidy to these schools, although they are not strictly part of the State system of education. The pupils are expected to pass the State examinations set each year.

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\* *The Danish Folk School*, by O. D. Campbell. Macmillan.



features which are taken for granted. All children, without distinction of wealth or class, attend the same schools up to the age of secondary education, after which they may pass on to the secondary schools. In these, as in the secondary schools elsewhere, the outstanding barrier to progress is the examination system. The examinations are old-fashioned and exacting, and are the primary cause of the academic overcrowding of the timetable. Most children have to learn four modern languages—English, French and German as well as their mother tongue. As in other countries, this academic standardisation leaves little or no time for creative work. When I was lecturing in Denmark a few months ago, and spoke of some ‘projects’ I had seen carried out in American schools, the teachers were amazed that such activities could be included in education! The rich possibilities in allowing a child to ‘live’ an historical event, geographical scene or literary masterpiece seemed to them lacking in dignity and seriousness. There is, however, a beginning in new education here and there. Several Montessori schools, a few Decroly classes, and some Dalton and other individual work can be found.

Experimental work affecting the curriculum will not be undertaken to any great extent until the authorities have been convinced that New Education is not revolutionary but evolutionary, that freedom is not licence but self-discipline, and that the introduction of freedom will not lower individual achievement.

### Sweden

From Denmark I crossed into Sweden, where remarkable strides in progressive education have been taken since my last visit. The most interesting development is the new educational law which stipulates the immediate foundation of a certain type of girls’ secondary school which is to adopt the principles of self-government and modern methods of instruction. For once it is girls first! Though the regulations are strongly re-

commended to be brought into force in the new boys’ schools, the actual law only concerns girls. I had a very enjoyable visit to the Anna Skolan, of which Miss Edelstam, co-editress of the Swedish magazine *Pedagogiska Spörsmål*, is the Head Mistress. I also had the pleasure of staying at Miss Boman’s school, Helpensionen Tyringe, Hindas, which is situated in a mountainous lake district some miles from Göteborg. It is the leading pioneer girls’ school of Sweden and has most of the characteristics of the New School. I was very much impressed by the atmosphere pervading it. In Göteborg I visited the Högre-Samskola, which was started by Mr. and Mrs. Mannheimer 28 years ago.

Mr. L. Zilliacus, who for some years was a master at Bedales, has started a pioneer school in Finland. Everywhere in Europe we now find the incursion of the new type of school, and its influence is very considerable.

### France

In a flying visit to France in early October I had the great pleasure of attending a committee meeting of the representatives of the different branches of education in Paris, at which a French Section of the New Education Fellowship was formally launched. M. Fauconnet, Professor of Psychology and Pedagogy at the Sorbonne, is President of the French Section, and will be assisted by M. P. Langevin and Dr. H. Piéron, both of the Collège de France, and M. G. Bertier of the Ecole des Roches. Our readers will appreciate the generosity of a friend who has enabled us to open a new bureau in Paris. (Address: Groupe Français d’Education Nouvelle, Musée Pédagogique, 41 rue Gay-Lussac, Paris, V.) A larger office has been a long-felt need, and by its establishment we hope it will serve as a centre of information for education in the Latin-speaking countries as well as a useful guide to overseas visitors who want information on the New Education in France. The Paris bureau will work in close co-operation with the



Bureau Français d'Education and also with *l'Education Nouvelle*, but whereas the former deals with all types of educational work and the latter with progressive education in France only, it is hoped that the N.E.F. bureau in Paris will cover a fresh field of work: that of progressive education from the international standpoint and its relation to the work in France. We have been extremely fortunate in securing the services of Mlle Flayol, who will give half-time services to the bureau and who will undertake some lecturing and general publicity. Mlle Flayol has lately retired from the headship of a training college and is an experienced leader in education.

While in Paris I was privileged to stay with Mr. and Mrs. Zavitz, who have recently assumed the principalship of Dr. Prynce Hopkins' school, the Chateau de Bures, near Paris. Mr. Zavitz has introduced an interesting and original scheme of self-government, on which we shall have an article in a future number of the magazine.

I also paid a visit to one of the best organised of the Ecoles Maternelles, centres for pre-school children, supported by the State. This particular one, in the Garden City of Suresnes, near Paris, is exceedingly well built and equipped.

Montessori and Decroly methods form the basis of instruction and are enriched by original and attractive games which the Head Mistress, Mme Maudry, has evolved, and which facilitate the reading and writing processes and stimulate the acquirement of muscular control and social habits.

### Germany

Readers of the *New Era* will regret to hear of the recent illness of Dr. Elisabeth Rotten, but we are glad to be able to announce that she is now making good recovery after many weeks' severe struggle. It will probably be some months before she is working with her full strength again.

### Switzerland

Dr. Adolphe Ferrière has been lecturing in Turkey, where he was invited by the Government to give courses in education. It is likely that a Turkish section of the Fellowship will be formed. Notes on some of his activities appear on p. 64.

### S. Africa

A final point that may interest our readers is that the Friends in S. Africa are hoping to open a pioneer school of the new type near Capetown.

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"Your children are not your children.  
 They are the sons and daughters of Life's longing for  
 itself.  
 They come through but not from you,  
 And though they are with you yet they belong not to you.  
 You may give them your love but not your thoughts,  
 For they have their own thoughts.  
 You may house their bodies, but not their souls,  
 For their souls dwell in the house of to-morrow, which  
 you cannot visit, not even in your dreams.  
 You may strive to be like them, but seek not to make  
 them like you,  
 For life goes not backward nor tarries with yesterday."

KAHLIL GIBRAN.



# Examinations

*(An address given at the Annual Meeting of the English Section of the New Education Fellowship, held 5th January, 1929, at the Central Hall, Westminster)*

By Sir Michael Sadler

*(Master of University College, Oxford; President of the English Section of the New Education Fellowship)*

## I

ENGLAND, now that China has changed, is the classic land of Examinations. In both countries the apotheosis of examinations has been due to a deep political instinct. Pre-revolutionary China preserved for centuries its classical culture by requiring young and middle-aged candidates to display their knowledge of it in the isolation of their examination cells. Nineteenth Century England developed her *chinoiserie* of examinations in order to safeguard the existence of independent schools and to keep at arm's length State monopoly in education. China was right in clinging to Confucius. Nineteenth Century England was right in keeping variety of schools. But young China has blown up the pagoda of examinations. And perhaps the English of the Twentieth Century may feel that they have not as strong reasons as their grandfathers had for keeping the State at bay.

In the last years of the Manchu dynasty, a Chinese statesman came to Oxford to study the examination system. He arrived in June and was impressed by the crowds of candidates flocking down High Street in white ties for their ordeal. The size of our Examination Schools gave him pleasure. Their architectural importance convinced him that we take examinations seriously. But when, after ascending the staircase, he stood on the threshold of the vast many-windowed examination chamber and saw the dark backs of the candidates bent over their little tables, his impassive countenance showed displeasure. Through his interpreter he expressed surprise that we in Oxford took so little care to prevent copying.

It is the chief glory of the English examination system that it is clean and honest. Scandals are practically unknown. In tests on which so much depends there is no cheating. The reputation of the English examinations, large and small, elementary or advanced, is unsullied. It is noteworthy that in these contests, though the reputation of the schools, the professional repute of the teachers and the prospects of the candidates are involved in their results, some element in the tone of the schools and universities, some antiseptic in public opinion, guards the candidates against any temptation to play foul. Sensible regulations are part of these safeguards. But the real preventive is a sense of honour.

Not everywhere are examinations immune from corruption. There is a country which has imported its examination system from England and finds that it gives a savour to life like chutney to cold meat. In one of her famous universities, I have seen the printed copies of examination papers locked against larceny in double cages of steel as if they were securities in the strong room of a bank. And there are tales of printers sitting on the damp type of examination papers and finding the impression on their white dhoties profitable. An admirer of the examination system which still flourishes in England and dictates educational fashions in Sierra Leone, may claim its honesty as a proof of the healthiness of our moral climate.

Our examinations are also historically interesting. Richard Busby, Headmaster of Westminster 1638-95, was, I think, the first to see what a useful weapon the examination system is in the hand of a



man who is bent on choosing for promotion gifted and promising candidates rather than the protégés of the influential and the great. Long afterwards, Busby's idea was adopted for the selection of candidates for most branches of the British Civil Service. It was Sir Charles Trevelyan and Benjamin Jowett who divined that Cabinet Ministers and the permanent heads of the great departments of State would be thankful to be freed by the device of open competitive examination from the importunities of provincial acquaintances who wanted to be appointed postmasters, and of Members of Parliament whose friends had boys in search of a livelihood. French example also appealed to English reformers in the first half of the nineteenth century. French logic, in education as in painting, always appeals in hours of intellectual muddle to many English minds. You can see French influence, the influence of Condorcet, of the Directory and of Napoleon, in Bentham's cold passion for examinations, just as you can see the influence of French cabinet makers in English Empire furniture.

Moreover, the ideas of the Industrial Revolution, the ideas which were popularised first by Adam Smith and afterwards by McCulloch, harmonised with the idea of competitive examinations. A free field and no favour. The Devil take the hindmost.

"Thou shalt not covet: but tradition  
Approves all forms of competition."

Robert Lowe blinked with joy at competitive examinations because they were a cheap kind of antiseptic.

But in the history of education in Nineteenth Century England examinations were destined to render a service even greater than that of protecting patrons from designs on their good nature, or of stimulating competitive ambitions in the minds of industrious apprentices. They saved independent schools from the threatened monopoly of an unintelligent and one-sided State control. Our examination system has protected the autonomy of independent secondary schools. Examinations, by an

external authority, provide what appears to be a common standard of value by which the intellectual achievements of pupils from a great variety of schools can be assessed without interference in the internal organisation and regulations of the institutions from which the pupils come. The impeccability of this common standard of value is more disputable than its earlier advocates believed. But there is some truth in the assumption that an impartial test of intellectual attainment, conducted by an external authority which is unbiased in judgment and unembarrassed by any fear of alienating its customers, is indirectly a test of the industry and purposefulness of the candidates and an audit of some aspects of the competence of their teachers.

The College of Preceptors was the first body to realise that school examinations conducted by an external authority might, by guaranteeing the efficiency of independent schools and reporting on the work of their pupils, serve as a substitute for direct inspection and examination of independent schools by the State. Oxford, guided by Sir Thomas Acland and Dr. Temple, was quick to take the hint and to follow on a much larger scale the example of the College of Preceptors. Cambridge was not slow in imitating Oxford. The Oxford and Cambridge Schools Examination Board secured joint action on the part of the two older Universities in the sphere of those schools from which each drew many of its undergraduates. Step by step all the other Universities, whether acting alone like London or in combination like Manchester, Liverpool, Leeds and Sheffield, pursued the same policy of organising systems of external examinations for the benefit of the secondary schools.

That this extension of the responsibilities of a University did not strike the public as anomalous when Oxford first proposed it, is perhaps explained by the fact that many schools had been long accustomed to getting examiners down from Oxford and Cambridge—an arrangement which became frequent at the time of the revival of the public schools under



James of Rugby, Butler of Shrewsbury and Arnold of Rugby, but had been in use since mediæval times at Eton and Winchester, and since Elizabethan days at Westminster, and, at any rate since 1728, at Merchant Taylors, through their connection respectively with King's College, Cambridge, New College, Oxford, Trinity College, Cambridge, Christ Church and St. John's College, Oxford.

The Roman Catholics and some members of the Church of England quickly saw that an authoritative system of school examinations might be taken as a sufficient substitute for State inspection and for State examination on German lines. They were afraid of the latter, not because the work of their schools was inferior to that done in other schools but because they were alarmed at the rationalistic and secularising mood of those who, in the middle of the nineteenth century, wanted to aggrandise the Education Department in the sphere (from which it was then excluded) of secondary education. French anticlerical secularism had coloured the thoughts of some English educationalists and had gone further than many pious people realised. Roman Catholics, High Churchmen, some Evangelicals, some Jews, a good many members of the Society of Friends (though they were well enough off to keep their few schools going in any case without State subsidy) dreaded this tendency to ultimate secularism, a tendency which hid itself behind the skirts of its incongruous ally, pious undenominational Christianity. Not that these believers in thoroughbred dogmatic teaching as a principle in education were averse to learning and enlightenment. On the contrary, to quote the Book of Proverbs, "they called understanding their kinswoman." But they stood for a theory of education which was that of St. Thomas Aquinas, and in fundamental presuppositions just the opposite of the theory of Rousseau, though in practice the followers of these two theories could honestly find a wide common camping ground between their opposing trenches. The struggle between these two cardinally

opposite doctrines of education, which in France was clear and pitiless, in England was

"only infinite jumble, and mess, and dislocation."

But deep down in their hearts men knew that they were divided on an issue which they could not define in words. For generations this latent or smouldering quarrel kept those English statesmen who cared for intellectual progress from venturing on any thoroughgoing steps towards educational reorganisation and reform. The best men and women on both sides of the controversy had an instinct that it should be possible on some higher plane to reach a reconciliation between the opposing parties—a reconciliation more profound in its philosophy than had been reached by the lucid logic of France. But they found their hopes deferred. When therefore the system of organised examinations was proposed as a test, at once impartial and impassive, of the intellectual achievements of the schools, nearly every Englishman welcomed with a sigh of relief this way out of the impasse. In a word, our examination system healed a harsh quarrel about English educational administration, and paved the way for the great period of reconditioning and enlargement which, made possible by the passing of the Local Government Act of 1888, began in 1891, and during the last twenty-seven years has wrought in English education the greatest change since the Renaissance.

My thoughts are drawn by this historical survey to a conclusion which I find distasteful. In England examinations are too deeply rooted for it to be possible to extirpate them except after a revolution. They are too convenient to be wholly dispensed with. For good and evil they fit in with English psychology—with the state of mind which wants to be sure that teachers and pupils are doing their work up to a decent level, which believes in prodding the careless and the indolent, which does not take very seriously any risk of intellectual overpressure, and which has an aversion to any formidable kind of State Department



of higher education. And, it must be added, our examinations are too remunerative (not in any way scandalously profitable but comfortably advantageous to examiners) to be scrapped without resistance. How many homes are helped to a summer holiday by the father's or mother's fee for looking over examination papers? How many Morris Cowleys or Austin Sevens owe their existence to this marginal source of professional income?

State organised and State aided education can no more dispense with the convenient device of examination than modern social legislation can dispense with the action of State officials. Thirty years ago Auberon Herbert dreamed of abolishing examinations. To-day correspondents to the newspapers write of bridling or abolishing the bureaucracy. Their hopes are vain. They could as easily get rid of their own shadow. More and more, English boys and girls will have to pass examinations as part of the routine of their existence. At present indeed it is still possible for a good many English schools and for some hundred thousand English children to live outside the examination ambit. But their lot is unlike the lot of the vast majority of schools and schoolchildren. They are a dwindling group of exceptions. Examinations are the English destiny.

## II

But our optimism about the benefits which are bestowed on us by examinations has become overclouded. Our thoughts on the subject are troubled by *malaise*.

It is well known how much Cambridge gained in intellectual activity from the institution of the Mathematical Tripos, the first list of which was published in 1747-8; of the Chancellor's Medals for Classics in 1751; and of the Classical Tripos in 1824. Mr. Henry Latham, of Trinity Hall, began his brilliant book *On the Action of Examinations considered as a means of selection*, which was published in 1877, with the sentence "Within the last thirty years the agency of examinations has worked a revolution in the whole province of education."

Nor will a member of Oxford or of Cambridge fail to acknowledge the debt of both Universities to Trinity College, Dublin, which, before her sisters in England, had genuine examinations for its degrees, a course to which it was compelled because residence was not necessary for the Arts Degree.

I do not know whether at Cambridge and Dublin there is uneasiness about the effects of the highly developed examination system of our days on the minds of undergraduates. At Oxford, satisfaction is not unanimous.

Every one knows that the Oxford University Examination Statute of 1800, which established in 1802 a genuine examination for the B.A. degree with a small honours list in which the names were published in order of merit was, as J. H. Newman said fifty-two years later in his Dublin lectures on the *Scope and Nature of University Education*, a sign of "the authorities of that ancient seat of learning waking from their long neglect." But it is possible to have too much of a good thing.\* I am not sure that Latin Prose in Responsions is the Ark of the Covenant of culture. One is sometimes tempted to hope for a Mussolini who would abolish all Honour Schools for a quarter of a century, remodel the Pass Schools, and treble the number of University scholarships and prizes in order to give scope for individual distinction.

In the sphere of secondary education and in the avenues to secondary education there are many signs of the growth of a belief that all is not well with our system of examinations. Competitive examinations for entrance scholarships at the Public Schools have a not altogether wholesome influence on the teaching and courses of study in preparatory schools for boys. There is muttering, sometimes more than muttering, against the present working of the Common Entrance Examination. Unrivalled in the world

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\* "There is a dreadful tendency to let this University degenerate merely into a mechanism for passing examinations and taking degrees," Lord Hugh Cecil is reported (*Times*, November 11, 1928) to have said at Oxford.



as are our best preparatory schools for boys in naturalness of tone and in their encouragement of healthy exercise, they are forced (not always against their will) to be archaistic in their course of intellectual education by the distorted stress laid on early Latin and Greek.

In the great world of secondary education in England, the great world which lies outside the important little world of the Public Schools and their *pépinières*, examinations already loom large and, when the intellectual standards of English schools have risen to the Continental level, will loom larger in the outlook of teachers and pupils. The sudden growth of numbers of candidates in the University Local Examinations from about 1890 onwards was a sign of the extension and reorganisation of English secondary education. This growth, by its sheer bulk, has raised problems which make one suspect that our system of mass production in external examinations has been compromised by its own popularity and success.

It is rather a pathetic phase in a movement which owes much to generous enthusiasm for the enlargement of the human spirit through educational opportunity. Pathetic, as young Shakespeare's picture of his Renaissance schoolmaster Holofernes is pathetic. Are the visions which gleamed in the essays of Matthew Arnold, of Edward Thring, of T. G. Rooper and of Sanderson of Oundle to be dimmed by the dull touch of examinations? England needs more culture, said Matthew Arnold. And how shall we, two generations later than Matthew Arnold, say what we mean by culture, asks Professor A. N. Whitehead? We mean by it, he replies, "activity of thought, and receptiveness to beauty, and humane feeling."\* "Then, culture," exclaims Sir Philip Hartog, "exactly covers that vital part of education which cannot be tested by the ordinary written examina-

tion. Examinations test, and can test, that part of a man's or a woman's education in which it is useful and necessary to think and act more or less on a model. Culture is that part of education which is meaningless unless it is sensitive and individual."† "The attitude," he says elsewhere, "of working to do what he believes some one else will think best is an attitude which tends to kill originality."

I suspect that the examination system is capable of doing more subtle and permanent harm to English wits than drink. But where is the United Kingdom Alliance for the reform of examinations? Where is the Church of England Examination Temperance Society? The ordinary parent, the prize-distributing Member of Parliament, the dutiful administrator in Whitehall or in a local education office, cannot be said to realise the far-reaching effects of this growing system of examinations. There are intermittent eruptions of criticism, but the general run of us take the system for granted, ruefully in some cases, fatalistically in most. So, in the eighteenth century, did the English people take the slave trade.

The difficulty about education everywhere is that at its best it is an art, at its average—? For the more mechanical purposes of education, the examination system is rather a good device. But its effects on education as an art are devastating. Suppose that we had trained Mozart or Beethoven, Wordsworth or Shelley, Cézanne or Bonnard, or Zadkine, or Duncan Grant, or Eric Gill, or Stanley Spencer, or Frank Dobson by an examination system, would they have been any better for the process? Would they have been the favourites of examining boards? What would have come of Ehrlich's originality if his professor had kept him during his medical course to the diligent distribution of his attention and energy to all the departments of the prescribed course instead of leaving him free to make

\* Quoted by Sir Philip Hartog in *Examinations and their relation to Culture and Efficiency* (Constable, 1918), p. xv, from A. N. Whitehead's *The Organisation of Thought* (Williams and Norgate, 1917), p. 8.

† *Examinations and their relation to Culture and Efficiency*, p. xv.



slow, thoughtful, time-consuming experiments in what was to prove his special province of original thought?\* The examination system, I fear, is more in harmony with the normal convenience of the people who never break new ground in knowledge and in art than with the needs of the creative mind. And yet how indispensable to the well-being of man is the creative mind; how much does not mankind owe to the originality of a few individuals?

In bringing educational opportunity to the multitude, are we doomed to set up a system which is innocuous to the average but hurtful to the exceptional mind?

Yet, whatever substance there may be in this haunting fear, we must go forward. Whether we like it or not, the educational movement of our time is irresistible. It has come in—not like the tide, for tides ebb and examinations will not abate, but—like some flood which has forced its way from higher levels into the fens and will leave a large lake for ever. There are marks of predestination and permanence in the educational movement of our age. So universal is it that China and California, Czecho-Slovakia and the West Riding have all felt its impact and have been lifted by its inexorable power. On the map of the world only patches here and there, like the Gambia and Spain, lie unaccountably immune. Something which transcends our present power of interpretation is at work in this world-wide movement of opinion, which stirs the imagination and the wills of men and women of different race, religion and colour, to effort partly unselfish, partly self-regarding, and with an emotion which pours out like a volcanic stream from a hot faith in human nature. What this educational movement of our age portends we cannot divine: to what deep change in human intercourse it points we cannot predict. But we are thankful to have felt its power. And we now see stealing across its bright surface the great cold shadow of examinations.

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\* See Waldeyer *Erinnerungen* (Berlin, 1927).

### III

We cannot abolish examinations, but we can amend them.

In England the fight for this reform has already begun. The struggle for change is hardly perceptible in the larger part of the field. But it is already fierce in regard to the present regulations for the first School Certificate.

In this keen struggle the Association of Head Mistresses are the spear-head. They are the intellectual head of the movement for change. Among the numerous memorials and resolutions for reform of the first School Certificate none are so cogent as theirs. Their argument turns on the existence of a type of girl who is clever at some practical or artistic work and will probably make a good citizen, a capable wife, a diligent mother. But she is alleged to be incapable of doing a pass paper in elementary mathematics or, alternatively, of learning competently a foreign language. This figure of the practical girl becomes more sharply delineated as the discussion proceeds. She is as distinctly recognisable in resolutions on the subject as the economic man was recognisable a century ago.

Does she really exist in large numbers? Obviously there are some girls, as there are some boys, who are weak in mathematics, and poor at any language, including their own. It is also known that some girls, like some boys, are what the Germans call *Ballast*. But those girls and boys, though they may be meritorious, are not of outstanding merit in anything and would not necessarily make good housewives or good soldiers or good artists.

The Head Mistresses' argument is not a sex argument. It applies to boys as well as to girls. And there is something real behind this figure of the "practical" boy or girl for whom a don's test, designed for donlets or donnettes, is not the best test.

Wordsworth, writing in his wisest years, speaks in the last books of *The Prelude* of the two types of mind which are met with in England:—the philosophic mind and, contrasted with that, the



mind which is incapable of abstract (or indeed of any adequate verbal) expression. Of the latter type he says:

"Words are but under-agents in their souls."\*

These English folk are near the primitive. They are often refined, alert, scientific in the truthfulness of their observation, just (sometimes harshly just) in their penetrating moral judgment. But they do not reduce the operations of their minds to the currency of words. Words are for them a material which is untractable because inappropriate. They are not pundits or the children of pundits. They do not belong to what Oliver Wendell Holmes called the Brahmin Caste. But they and their kind are immensely important as factors in the collective judgment of England. These are they who have instinct in public affairs. They are often disgustingly conservative. But they have streaks of uncompromising radicalism. Down the wind, to their quick sense of smell and hearing, come warnings of danger. They warn the herd. But theirs is no herd-psychology. As the Moody and Sankey hymn had it, they dare to be a Daniel. They do not know when they are beaten, and by their tenacity of prejudice or conviction they beat others oftener than they know.

Does the present examination craze, do our present breed of certificate-honouring parents and teachers, hurt this type of English person, this primitive but indispensable type? If we pervert its profound naturalness into a desire to use abstract expressions and to swallow generalisations, we shall be in danger of turning them from being like Dorothy Wordsworth into being like Count Keyserling.

So long as most of the boys and girls of this primitive English sort could pass through childhood and youth unworried by examinations; so long as they could escape the attention of teachers who cannot get examinations out of their thoughts when they are teaching, it did not matter that English children of the

other sort—children like John Stuart Mill or Mary Augusta Arnold—enjoyed the stimulus and reward of what the Consultative Committee of the Board of Education once said that Plato meant by the *βίος ἐξέταστος*, the examined life. But now that we are trying to sweep all English children into the net of secondary education, it has become necessary to protect the interests of both sorts. The time is near when every little English child that comes into the world alive will, if it grows up, pass under the harrow of examinations. At present the harrow is blunt. But the spikes will get sharper.

So far as we can judge by reading between the lines of their pronouncement, the Schools Examination Council and the Board of Education in its rear are preparing to give way before the assault of the Head Mistresses. But the concession which they seem likely to offer first as terms of peace is in my judgment unacceptable. They will say to us "You can have an alternative School Certificate which will suit the practical girl. We will call it Certificate B." This proposal should, I think, be implacably declined. We want one certificate but different avenues leading up to it. Those avenues should be boldly incongruous, because the two types of mind for which they are designed are dissimilar. But the different avenues should converge on one certificate, and boys as well as girls should be allowed to follow them.

#### IV

Suppose your private secretary, when she looked out your trains in Bradshaw, twice out of three times got them wrong? Would you be satisfied? Why then in our examinations do we fix the pass mark at about 33 per cent? As we must have examinations, let us make passing them mean more than, with our diluted standards, it means in England now.

But the demand for thoroughness and accuracy is part of the discipline of character. And it is because they are supposed to test character that examinations are defended by some of their well-

\* *The Prelude*, Book XIII, near the end.



meaning friends. What is meant by the statement that examinations "test character"? Those who make the statement mean that a successful examination candidate must have the necessary self-restraint, pertinacity of purpose and industry not to neglect his work for pleasure, besides having the power of judgment not to overwork. He must not fritter away his time at the beginning of his course. He must plan out his reading. Like a Swiss guide, he must start early, go steady and keep going. He must also have sufficient nerve not to lose his head during the actual period of the examination. He must teach himself how to write both quickly and legibly. He must constantly make sure that he really knows what he has set himself to read. He must make a habit of posting up the ledger of his mind. These are valuable habits, valuable qualities. But while it is true that the majority of students who do well in examinations possess these qualities and have formed these habits in a greater degree than the majority of those who fail, success in an examination obviously depends on intellectual ability (the kind of intellectual ability which lies in argumentative power or in the power of assimilated reproduction) as well as in other qualities of character or habits of purposeful industry. "The more brilliant the candidate and the more retentive his memory, the less evidence does examination success afford as to any side of his character. It would be unwise to assume that every candidate who passes an examination has either much industry or much self-restraint. An examination, it is true, if it be properly conducted, gives direct and unquestionable evidence of the proficiency of each candidate. But (unless it invites information of a different kind) it gives little evidence as to the way in which that proficiency has been acquired through the exercise of his moral powers. Moreover, the elements of character are far from being limited to those required for passing examinations. Examinations give no direct evidence of such valuable qualities as honesty, truthfulness, or the power of

being a leader of men. We must therefore be on our guard when examinations are put forward as a test of character; and especially when it is sought to minimise the defects of a particular examination system by dwelling on its virtues in this direction."\*

## V

But, it may fairly be asked, cannot we amend the conditions of our secondary school and many other examinations in such a way as to secure that they shall record and bear testimony to the virtues or defects of each candidate's character.

The answer to this pertinent question is that the thing can be done

- (1) if the examination results take into account the teachers' confidential and candid reports on the work which each candidate has done at school and the qualities of mind and character which he has evinced:
- (2) if the examinations, so reconstituted and so widened in their outlook, are used only as qualifying tests and not as the basis of competitive award of scholarships, or prizes or of places in an order of merit among candidates from a number of schools whose different judgments it would be difficult to equate with sufficient certainty to warrant close discrimination between the merits of a multitude of candidates:
- (3) if inspection of schools is (as in Germany) closely bound up with the method of the examination for leaving certificates, so that the external examiners may know beforehand the teachers on whose verdict the result of the examination will partly depend, and have formed a judgment on the intellectual quality and (so far as can

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\* I have quoted this passage from the chapter which (with Sir Philip Hartog's special help) we wrote for the *Calcutta University Commission Report* in 1918 (vol ii, Part I, pp. 222-3). The sentences before are based on the same chapter, but I have altered and added to them so much that I cannot put them into quotation marks.



- be ascertained by inspection) the tone of each school concerned: and
- (4) if the purses of the candidates or the revenues of the schools or of the Government can bear the cost of this more expensive kind of investigatory test.

The German system, searching as it is, leaves out of account qualities of character, of individuality and of leadership which we in England would want our ideal examination system to take into consideration.

But we have already in England an important examination, conducted by the Board of Education in conjunction (a) with a large number of schools and (b) with five professional institutions (including the Institutes of Mechanical Engineers, of Electrical Engineers, of Naval Architects and of Chemistry) which deals annually with 3,000—4,000\* candidates; works throughout the country smoothly and well; permits the greatest possible freedom to schools to examine for promotion purposes during the early years of the course; allows final examination by the teachers with an external examiner acting in co-operation with them; and (greatest merit of all) takes into account the life the candidates have led as well as their behaviour on the day of examination-judgment.

This valuable and significant attempt to secure a more discriminating and a less fettering kind of school examination is called the Examination for National Certificates. The schemes which the Board of Education has made in conjunction with each of the five professional Institutions vary slightly in detail but the main features of all the schemes of examination are as follows:—

- (1) Schools desirous of participating in the scheme must first be approved as to equipment, qualifications of staff, curriculum and syllabuses.
- (2) The professional Institution concerned sets up a Board of Assessors.

- (3) The Schools set and mark all examination papers except for the final year of the course.
- (4) In the final year, the Schools submit examination papers drafted by their teachers to the Institution Assessors who have power to revise and alter up to 40 per cent of the questions set.
- (5) The papers as revised by the Assessors are returned to the Schools and worked by the students. The scripts are marked by the teachers in the schools, and the list of marks together with the worked scripts of the students are sent to the Assessors who revise the marking as may be necessary to secure a common *minimum* standard throughout the country.
- (6) Throughout the courses, homework and class work marks awarded by the teacher count in the award. In the final year 30 per cent of marks are given to homework, class work, etc., and 70 per cent to the examinations.

No scholarships are awarded or money grants made on the results of these examinations. Therefore this reformed system differs in a crucial way from the system of the (Northern) Universities' Joint Board and from any examination system upon whose results scholarships or prizes are given. The examination (like the Abiturienten-Examina of Central Europe) is a qualifying examination. It attests the ripeness of the successful candidates for a further stage of study. In this case, the Higher Certificate excuses the holder from the technological subjects in the examination for Associate Membership of certain professional Institutions (viz., the Institute of Chemistry, the Institutions of Mechanical and of Electrical Engineers, etc.).

Can this method of examination be widely extended or even made general in English education? That is a question of importance. The conduct of this kind of examination entails much labour. It is not conceived or carried on in the manner of "mass production." Our

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\* The figures given to me differ. One correspondent says "approximately 2,500 candidates every year," another "3,000—4,000 a year."



own English example of this type of examination is concerned with what, relatively, is a small number of candidates. To apply this method to all our other school examinations would mean a great increase in the number of inspectors (who should be men and women deeply experienced in the art of teaching in the type of school examined) and would involve the abandonment of the award of scholarships or prizes on the results of the examinations. This last-mentioned point raises many difficulties.

In England at present scholarships and exhibitions awarded after competitive examination are essential to the smooth working of our school system, because many of our schools and colleges charge fees which are beyond the means of boys and girls of slender means. It is essential that these boys and girls should have effective educational opportunity to go to those schools from the life and work of which their abilities qualify them to take full advantage. Without scholarships, they could not under present conditions go in England to those schools and colleges. The scholarship system, which in this extreme form is peculiar to England, cannot be abolished unless the fees of the schools and colleges are brought down to the figure charged for corresponding schools and colleges on the continent of Europe. But to do this would mean a revolution in the autonomy of a large number of our most famous schools and of the colleges of the older universities.

## VI

Mr. Guy Boas, in a letter to *The Times* last October,\* said that the Common Entrance Examination papers "practically only inquire what a boy knows . . . whereas they should be designed to discover to what extent he can think and imagine and so create." He suggested that "every boy in the examination should be provided with a skeleton history note-book, a Latin dictionary and grammar and a book of

Geometry." With reference to this letter, I suggested in *The Times* of October 20 that "for certain papers in all examinations, from the Common Entrance onward, candidates should be allowed to have approved books of reference with them in the examination room. We want to test the quality of a candidate's mind as it works in a normal state, not when it is like a sponge dripping with an overcharge of accumulated material." During the last two months I have found more agreement than I had expected with the suggestion that dictionaries should be provided for candidates in unseen or composition papers in a foreign language. In the Cambridge Little Go candidates are allowed to use Latin dictionaries, and this arrangement, which has been in force for at least forty years, seems to be approved. An experienced schoolmaster, Mr. W. R. Thomas, of Crosby, Liverpool, who has helped me by his memorandum on the subject, allows me to publish the following summary of his views:—

### *The Use of Reference Books in Examinations.*

1. English and French Literature. Allow the use of all texts set and multiply their number.
2. Latin, Greek, French, German translation. Allow the use of dictionaries.
3. History. In at least one paper allow the use of a first-rate standard work.
4. Mathematics, Science, Geography. No reference books, except mathematical tables and, in Practical Chemistry, chemical tables.

### *Concluding Notes:*

- (1) The foregoing changes are as conservative as possible.
- (2) The examinations in view are the School Certificate and Higher School Certificate.

\* Republished in *The Times Educational Supplement*, October 27, 1928.



- (3) The object of the changes is to raise the standard of school-work, and of examinations, by the development of (i) investigation, (ii) criticism. It must not be thought that the diminution of memory work is intended to make the examination easier (though this *may* have been the intention and result when dictionaries were allowed in the Little Go).
- (4) It is clearly necessary to alter the nature of the examination paper, and to make it more difficult, when reference books are allowed.

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Two criticisms have been made on the limited proposal to allow the use of dictionaries in examinations:

- (1) It is urged that poorer candidates cannot afford the best dictionaries at school and are unaccustomed to their use. They would therefore, it is contended, be put at a disadvantage by a general permission to use dictionaries in examinations.
- (2) It is believed that some candidates would cheat if they were allowed to bring their own dictionaries, and it is maintained that when the number of candidates is large no school or examining authority could afford to provide the books on loan.

My conclusion is that it is desirable to try experiments in allowing the use of books of reference in examinations and to record the experience gained.

## VII

Considering what is at stake, there has been too little scientific observation of the methods and results of the examination system in England. In this field, systematic research is much to be desired. It might disclose possible improvements in method. It might put us on our guard against doing uninten-

tional mischief by misuse of the indispensable instrument of examinations.

When we were reviewing the work and needs of Calcutta University in 1917-19, we found that some of its central difficulties lay in the problem of examinations. We recommended, therefore, that

“in order to maintain continuous watchfulness upon the methods and use of examinations, to ensure that they are not so mechanically conducted as to exercise a harmful influence upon teaching and study, and to make certain that the purposes with which each examination is devised are held in view and are fairly realised, there should be at each University a small Board of Examinations whose function should be not executive but primarily those of criticism and suggestion.” (Vol. V, chapter lii, paragraph 52.)

We pointed out that the Board “would need a small staff and funds to carry out its inquiries and that, in order to deal with the problems of examinations on a large scale, it would need the services of a skilled statistician acquainted with the modern methods of statistics.” (Vol. V, chapter xl, paragraph 5.)

It would, I believe, be a great service to England if the Government or some affluent corporation determined to appoint for a term of years a Commissioner to inquire into the working of our examination system, into the technique of question-setting, into the methods of marking, and into the psychological effects of examinations on the candidates. The Commissioner would need a staff of assistants and funds for the prosecution of extensive inquiries and test-experiments. The right man for this difficult and responsible duty exists. He is not now in this country but I hope that on his return to England he would be available. The cost of the inquiry would be about £18,000 a year. As the cost of the examination system in England is at least £1,500,000 per annum, the sum proposed to be spent on scientific observation of the working of this vast machine is modest. It amounts to .12 per cent of our annual civil expenditure on those grades of Schools and Colleges which are now specially affected by the examination system.



# Freedom in the Personality

By Roger A. Raven

*(King's College, University of London)*

ONE day a nervous and shy undergraduate, self-conscious and given to flushing, was walking down that busy thoroughfare, St. Aldate's, in Oxford. It was a Saturday afternoon, and there were a great many people about. Suddenly his attention was caught by a horribly drunk workman, who collided sharply with that lamp-post which stands between the church and the cab-rank, and then crashed painfully on the pavement. It was an uncomfortable scene. Well-bred and fastidious passers looked the other way. But immediately an attractive-looking, white-bearded clergyman, without the least embarrassment, hesitation, or repugnance, stepped up to him with a face of kindly concern, helped him to his feet and started him once more upon his curvilinear course! The young man was surprised by the simplicity and naturalness with which the parson acted; and contrasted it with the awkward, self-conscious misery with which he would have performed the task, in the unlikely chance that he would not have avoided it. The parson was a free man. The undergraduate, like most of the passers-by, was tied and bound by fear of convention, fear of publicity, fear of class-feeling, of the presence of a "drunk," and by a hundred complicated sentiments. The parson had forgotten all about himself, all about everything except that the poor navvy was in distress. Therefore he was free to act as he did.

That is a very simple instance, but it will suit our purpose. Freedom is a personal matter, a condition of the soul, quite independent of circumstances. It is an unconscious, simple, natural quality, of which we are most aware when we are without it, and when we wish we could sing with Colonel Lovelace:

"Fishes that tippie in the deep  
Know no such liberty."

On the contrary we know how tightly we are fettered. A weakness we have, and of which we are aware, means that certain contacts, certain situations, certain realms of fancy, are dangerous; we fear them. We are not free when we meet them; that part of our environment is "out of bounds"; our freedom is so far limited. For example, if two people quarrel, and the quarrel is not settled, they must avoid each other's neighbourhood; if they meet at the same conversation their freedom to move about is sharply limited; they will avoid the same club; their friends gradually separate into two groups; frontiers get established; trespassing is liable to be prosecuted. With most of us the fears that rob us of our freedom are entirely internal, subjective. It is fear of ourselves which leads us to be afraid of others: our superiors, our equals, our inferiors—to be afraid of certain situations, certain topics. And fear works its worst with the aid of that powerful, but often mis-directed servant, the imagination.

Why is it that a big schoolboy the first time he is asked to read the lesson on Sunday in chapel is horribly frightened? Or suffers again in the same way in the last hour or so before an important football match? And yet he acquits himself satisfactorily or with credit in both ordeals. Or how is it that a young teacher, with everything in his or her favour, one who is going at once to prove capable and intelligent, is panic-stricken on the eve of beginning a new job, of starting a new term, or even of meeting a new class?

I think the right answer is that the boy or the teacher is not sure how he is going to behave, mainly because he has never done that exact piece of work before. The boy has read the Bible before, he has read aloud before, but he has never yet done so in public and in a sacred building. How



is he going to behave? He is not sure. Imagination sets to work, and very likely in the wrong way. "You will get hoarse; you may cough or choke or lose your breath. You will blush to the roots of your hair. You will turn over two pages instead of one, and never find the place to stop; you will go on and on; your tie will climb round your ear; you will miss your footing and slip off the platform, dragging the big Bible on top of you; etc., etc." The young teacher will go through a similar set of imaginary possibilities in his mind. "He will be struck dumb with terror, do something to excite the ridicule of his class, burst into tears, perhaps. The class will get out of hand, there will be a scene, an uproar, and the teacher's future will be ruined!" Yet, as a matter of fact, the lesson will be read without a hitch, the football match will not be tragic, and the new term or the new class will prove to be delightful and successful.

How are such alarms to be avoided? Three prescriptions there are, coalescing into one: know yourself; practise; use your imagination rightly. Practice will eliminate the difficulties, first the smaller, and then the larger; at the least it will throw one's limitations into relief, and it ought to make one more and more familiar with one's general range of capacity. But, of course, during practice one must be watching oneself all the time. Some stupid people go on making the same mistake at a certain point every time, and never notice it. For such there can be little hope. But he who wishes to know himself will observe his own behaviour and profit by what he observes. Suppose the boy in question finds he is set to read that twenty-first of Revelations, with its description of the New Jerusalem and the alarming catalogue of the twelve jewelled foundations. He will certainly practise; and the pronunciation of the "sardonyx," the "chrysolyte," the "jacynth," and even of the "chalcedony," will become easy and familiar. His fear of them will disappear. What about that formidable "chrysoprasus,"

however? Here with more practice he will learn that if he jumps at the word, or forgets to put the accent on the right syllable, he may come a cropper, and he studies his pronunciation, and so incidentally himself. And now where does the imagination come in—rightly used? Not in picturing fantastic catastrophes, leading up to his expulsion from the school, and excommunication from the Church of England, his mother's death of grief and his father's flight to Brazil. Nor, on the other hand, in conceitedly imagining himself making a poetic reading of such beauty and force that the congregation weeps aloud, that the Headmaster sends him to read the lessons at Sandringham, where the King in royal gratitude Garters him at once. No; he will remember the plain fact that his voice was ever rather a dull one; but that at any rate he can make himself heard; and that when he has read of the gates and of the measurements of the heavenly city, he must beware of making a discord of the jangling jewels of the foundations, if he hopes to emerge happily in verse twenty-one to the heavenly street of glass and give it its due emphasis; and he will do pretty well. But he will also remember that more than half of the congregation will not be listening at all, and that one second lesson is only one small item in the whole service. For a sane imagination, based firmly on knowledge of probabilities and touched with humour, steers quite clear of highly pictured fantasies either of triumph or of catastrophe.

So with the football player, and with the teacher. The latter will remember that the lesson is a simple one and needs little effort to give, especially after the planning and rehearsal of it which have gone before; that in any case there is a book to fall back on, that the class are probably only too willing to obey, to learn, and to like their new teacher; that in case of insubordination a small touch of firmness will suffice, and that there is always the whole discipline and authority of the school regime at his back.

These, it seems, are trivial but perfectly



representative examples of the troubles that beset us and the sorrows we endure. More serious examples, leading to outbursts, quarrels and major tragedies, present the same features, and will yield their terrors to the same treatment—to rehearsal, to self-knowledge, and to a sane, imaginative and humorous view of the circumstances. When we have an awkward interview before us, perhaps a *mauvais quart d'heure* to be lived through, a little quiet reflection beforehand upon what is likely to be said and upon what can reasonably be answered, upon what had much best be avoided or forgiven or unnoticed, will reduce the prospective terrors. On the other hand, the imagination wrongly and weakly used pictures the impending interview quite differently. It does not grip the truth and paint a real picture of what is likely to happen or to be said. It turns aside from the truth to what it would wish to be said, to what would please itself and what would minister to its vanity. It says: "I shall not beat about the bush; I shall say exactly what I think; I shan't stand any nonsense." It pictures itself winning a crushing victory, and perhaps granting a condescending pardon to its fallen opponent. But in the fact the victory turns out to be a humiliating defeat, and the pardon one to be sued for rather than granted. The weak imagination strides in confidently to punish the bowling, only to return an over later with a bruised elbow.

Nor is it in such cases merely futile and ironic to be wise after the event. Very often we have not been wise enough beforehand; we have been flustered or impatient, even angry. We were too nervous and fastidious to pick up the drunken man, we were not ready with the word "chrysoprasus," and made three unhappy shots at it; in the football match we were not in training or forgot to keep to our right place in the field and so served our side inadequately; we shewed our nervousness to our new class and now it will be harder to keep the boys in control. Yet, even so, a quiet mental revision of

the scene adds enormously to self-knowledge and to freedom, and is a grand guarantee for the future.

Here is a small example. The other day a boy owed a grown-up friend a letter where a question needed a prompt answer. A good many days later he wrote: "I am sorry I did not answer your letter before, but I have been in bed for a day or two with a sore throat. However, I did not have a temperature and I did not feel ill, so I certainly ought to have written to you sooner!"

Everyone knows that to most boys letter-writing is a bore. This boy had neglected his letter, and had an excellent excuse, which he readily made. Being, however, unlike the majority of boys, he was not quite content with having defended himself against any possible reproach of his friend, and further against his own conscience. So he reviewed the matter, found his excuse was only plausible, and was not in the least afraid of saying so, either to his friend, or, much more important, to himself. And it is sure that if he continues this honest self-understanding he will be peculiarly free from self-illusion, peculiarly free and master of himself, and peculiarly free and unhampered in his dealings with other men.

So far then an attempt has been made to describe the ultimate, subjective, individual origins of freedom in the soul, how it is that we lose it, and how it may be regained and retained. One feature has purposely been left out: its rapid power of infecting others, and when this has been sketched in we have completed the diagram of freedom, the detailed picture of which we wish to be visible in all our schools.

They say that when a new arrival in the Zoological Gardens is very unhappy, when some bear or hyena or puma cannot stand its new captivity, but rushes madly up and down its cage, and looks like tearing its heart out from rage and misery, and so perishing, they put by it, or even with it, some animal far more used to Zoo life and to contact with men and



with routine. A retriever, perhaps, living close by, infects the restless stranger with his confidence and calmness, reduces this restlessness, and saves his life. The same is the effect of the free person on one who is less free. Those who write about crowd psychology tell us that the soul of a crowd is like, but far less mature, far more primitive and undeveloped than, the soul of a civilised individual. Its reason is weak or non-existent; its emotions all-powerful. Often it is from the inhibiting or dangerous emotions of a crowd that they choose their most telling examples, when they illustrate the nervousness of a school chapel's congregation under the sway of a nervous and tactless preacher, the capacity of a crowd for panic by the terrors that can seize a battalion or a theatre audience, the savagery of a community by a lynching story. But we must not look upon the crowd from one side only, as a kind of Caliban, not only primitive, but also depraved. For if the crowd's soul is roughly on the same level

of civilization as that of the individual savage, the likeness lies only in its susceptibility to emotion, either good or bad, as a motive power; and the schoolmaster may remember when dealing with his small crowds in school or classroom that he can infect their primitive group-mind with the feeling of freedom as strongly as he could infect them, if he tried, with nerves or cruelty. Psychological studies are hardly necessary to prove that a spirit of freedom is catching.

The wise teacher who knows himself, who can control his imagination, and who will continue, in spite of disappointments, to aim at his ideals, will do his best to infect his classes with the calmness which will free them from fussiness, irritability and nerves, with the enthusiasm which will free them from doubt, sluggishness and boredom, and with the gaiety, high spirits and humour which will free them from over-conscientiousness, anxiety and fatigue.

#### SOME DANISH FOLK HIGH SCHOOLS.

Name.	Principal.	Address.
Askov Höjskole.	Th. Arnfred.	Vejen Station.
Vraa Höjskole.	Jens Berthelsen.	Vraa Station.
Ryslinge Höjskole.	Joh. Monrad.	Ryslinge Station.
Fredriksborg Höjskole.	H. Begtrup.	Hillerød.
Krabbesholm Höjskole.	A. Vedel.	Skive.
Vallekilde Höjskole.	U. Grosen.	Hørve Station.
Ollerup Höjskole.	L. Bækhöj.	Ollerup Station.
Ollerup Gymnastikhöjskole.	Niels Bukh.	Ollerup Station.

. . . . .

#### SOME BOOKS ON THE DANISH FOLK HIGH SCHOOLS.

- The Danish Folk School.** By O. D. Campbell (Macmillan).  
**The Folk High Schools of Denmark and the Development of a Farming Community.** By H. Begtrup, H. Lund and P. Manniche (Oxford University Press).  
**Light from the North (The Danish Folk High Schools and their Meaning for America).** By J. K. Hart (Holt, New York).



# How to Introduce the Principles of the New Education into Danish State Schools

By G. J. Arvin

(Principal: La Cour Vejens School, Copenhagen)

THE State school system in Denmark is not subject to sudden revolutions. Just as the political freedom of the Danish people was obtained without violent measures, so educational freedom is developing quietly and naturally in such a way that the degree of liberty in the schools nearly corresponds to that of political liberty.

In this century of ours, "The Child's Century", as it has been called by the Swedish author, Ellen Key, we are faced with the problem of the liberation of the child.

## Freedom

Dare we let the child and the adolescent develop freely from the Kindergarten stage through all the grades of school-life which lead to free University studies, or to the free Folk High School? Yes; as to the first and last stages, the Kindergarten, the University and the Folk High School, there is no doubt. Here we may venture to give liberty, but in other cases we still find it necessary to guide the children, by means of fixed curricula and timetables, towards a definite goal of knowledge. Not because we actually believe that the fixed knowledge which we select and administer to the young plays a very important part, but rather because we fear that children would misuse liberty and would not attain the requisite concentration on their work unless they were subjected to a certain amount of compulsion from without.

Herein lies the task of the free experimental schools: to prove that liberty—understood in the proper sense of the word—produces a greater intensity and pleasure in work, and a richer development, than could be obtained by compulsion from without. Therefore, it is necessary to establish experimental schools within the State system, since the private

school, which in former days gave the Danish schools many educational impulses, is being more and more pushed aside.

## Private and State Schools

The Danish State school is in a strong position at present, and is gaining an ever-increasing hold on the confidence of the people. The realization of the idea of a unified school has imparted to it a strong democratic basis, and the principles of the activity schools ("Arbeitsschulen") are slowly but surely transforming its inner life. Therefore, in Denmark, we are facing two roads, along which the new principles of education may be brought into contact with the general community.

One road leads through the experimental schools, which are able—by virtue of possessing the best possible exterior and interior conditions—to examine the new educational problems, and to map out the new course of action for the future. Admittedly, so far, we have only a few experimental schools and classes, which, moreover, work under rather difficult conditions, but a growing and encouraging interest is being taken in them.

The other road leads through a continued development within the State school in general, by the gradual reform of the training of teachers, and of the whole structure of the school itself. The school has to be changed from being a *teaching* establishment to being an *educational* institution. This transformation must take place through collaboration between parents, children and teachers, and the beginning of this transformation has already made itself felt in many Danish schools.

A definite reform of the State school requires, of course, new educational legis-





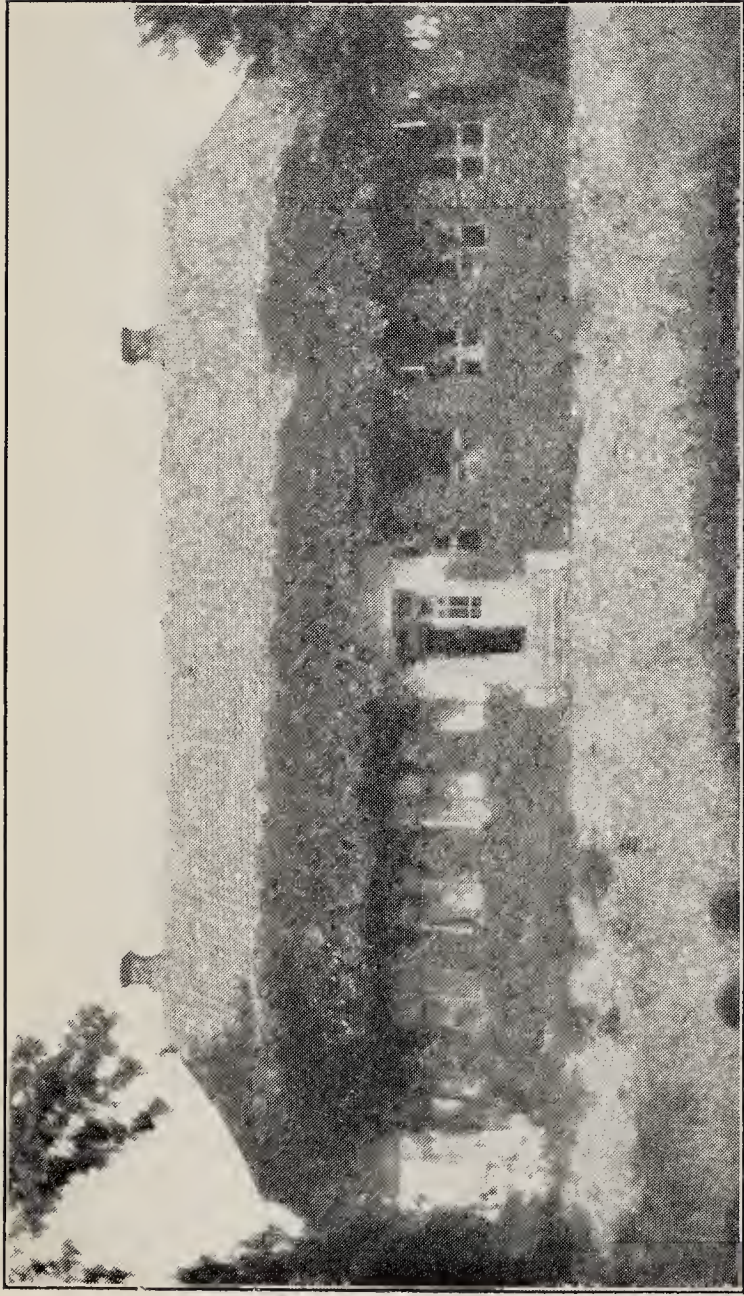
CHRISTEN KOLD  
(1816-1870),

who was the first to give form to Grundtvig's ideas  
by means of the Folk High Schools.

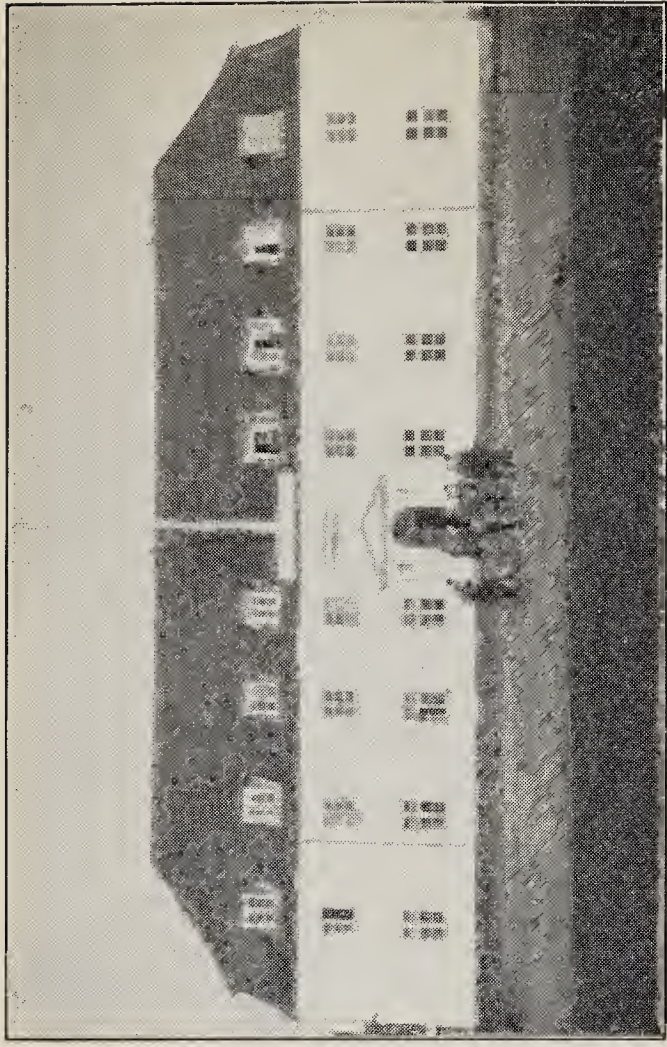


N. F. S. GRUNDTVIG  
(1783-1872).





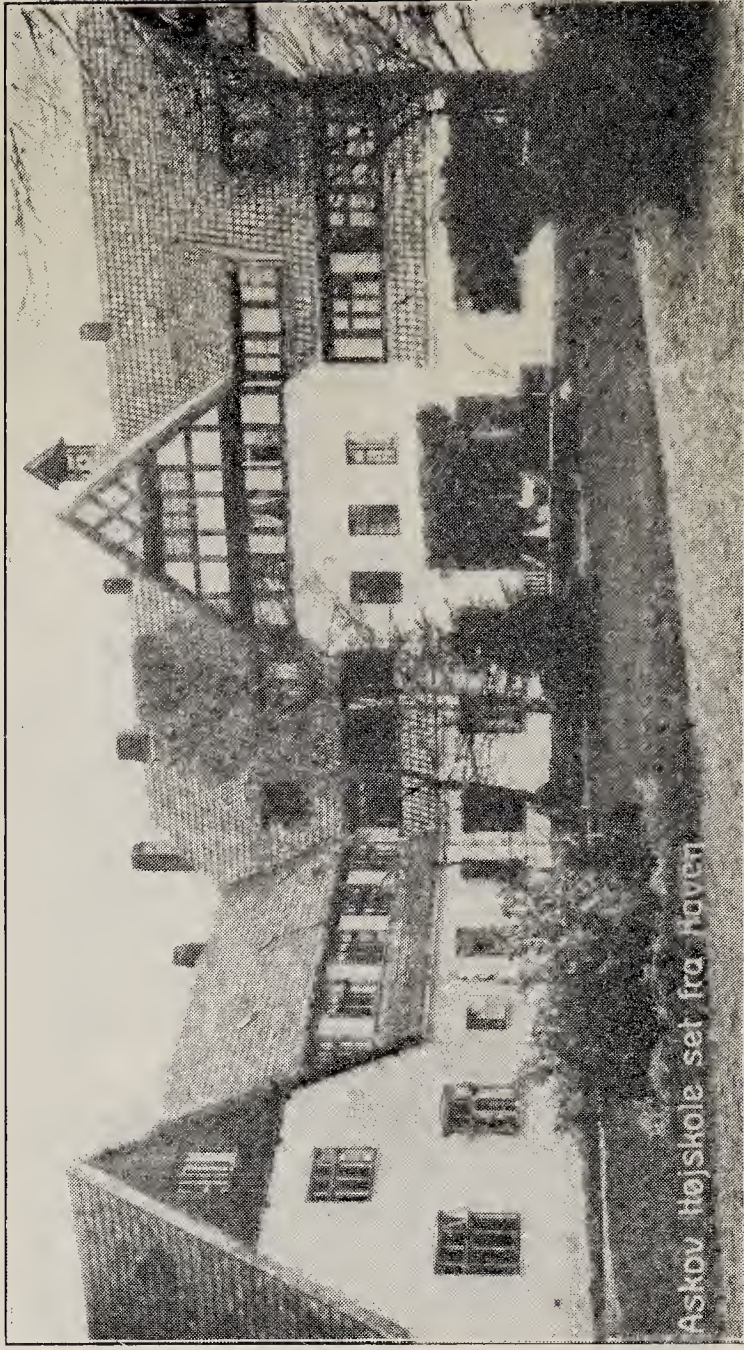
The Farmhouse at which Rödning Folk High School began in 1844.



The New Rödning, 1920.



Gymnastics at Rödning.



Askov Folk High School.



lation, but it is more desirable that the school should formulate the laws than that the laws should construct the school.

### Parents

It is a great pleasure nowadays to see parents forming societies in conjunction with teachers, in order to look after the interests of the school. By this means both parents and teachers are educated to a greater understanding of the children; experiences are exchanged, and the collaboration leads to the proper perspective from which to view the common task, namely, the school as the natural developing ground for the children. It is the task of the new school to create sympathy, and to instil into the child a sympathetic disposition towards its work and comrades; indeed, towards the whole school community, to which parents and teachers also belong.

### The School for Life

When once a living school community has been formed the School for Life will spontaneously and gradually develop, and by degrees the proper feeling of solidarity will arise. This is not a new thought in Denmark; Grundtvig and Kold have shown the way by the Danish Folk High Schools and 'Free' Schools to a living collaboration between the older and younger generations, and between home and school. A Danish poet, Christian Richardt, has expressed the idea in this way:

"The goal has been reached when home is school and school is home."

It is only in our time that this conception has forced its way from the village schools to the town schools, and now we see in Copenhagen that the parents stand by and uphold the school. Undoubtedly, before long parents will be given more direct influence, through legislation, in the governing of schools.

At schools where there are already parents' associations an entirely new and interesting school life has been experienced, which in many respects paves the way for the new educational principles; for the parents are not only interested in

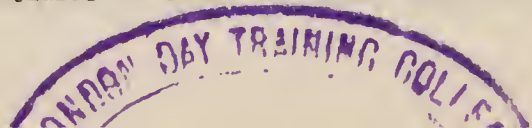
what the children are taught, but in everything regarding the children's physical and mental development. Therefore general principles of education come strongly to the fore at discussions in such school communities, and both parents and teachers see the children from a different angle.

Moreover, in conformity with the principles of the activity school the State schools of the larger towns are gradually installing, in addition to the ordinary classrooms of various kinds, workshops, laboratories and libraries, so that teaching can be based on the initiative of the children.

But when the schools are equipped with these new facilities, together with school garden, cookery centre, playground, camping equipment, etc., quite naturally the school community (parents, children and teachers) discovers by degrees that all these excellent things may be used in the children's spare time also, and it is then that we have the beginning of the really free school.

In thus combining with the actual principles of the activity school, an important social task—that of helping the children to utilize their spare time in a pleasant and advantageous manner, which may prove of importance to the whole period of their youth—the school meets with general approval from all quarters, and is thus led naturally towards the new educational problems.

The principle of the activity school ("Learning by Doing," John Dewey), and the curriculum of the activity school (as formulated by Professor G. Kerschensteiner, "to liberate through a minimum of school subjects a maximum of interests, individual experiences and joy of work") do not appear to the State school nowadays as a revolutionary programme. It is, on the contrary, in full development. During the past ten years reading-rooms have been established at the schools, and efforts have been made to produce a general connection between the 'duty' work of the school and the individual free-time work of the children.





The teachers who work with the children in their free time, in free conditions in school reading rooms or various work-rooms (where the juniors work with paper, cardboard and linoleum, and the seniors with wood, iron and glass or such-like materials), have great opportunities of getting to know the children. They have found that, through this free-time work, the children are often led to independent work. It has been proved that an infinite number of links are forged between the obligatory school-work and the free-time work, and it is hoped that gradually the obligatory work will be ruled out to make way for the free work.

The present State school programme can be summarized in regard to stability and freedom. We wish to have skill and accuracy in the quite elementary subjects—reading, writing and arithmetic—and a sure foundation in the various other school subjects. At the same time, the school is in the act of creating those exterior conditions which are necessary for the liberating of the child's craving for individual work, and it desires to create within the fixed curriculum as much individual work as possible. Moreover, oral teaching plays a great part in the curriculum of the Danish school, of which it has been a special feature since the days of Grundtvig and Kold.

Is it possible to find a way from

the present school system, with its various free-time occupations, to the free school? Well, on this point opinions differ; some are of the opinion that we need greater rigidity in our school system, and others, that we need greater freedom. However, within the area of the Danish school, the teacher is given a wide scope within which to work in conformity with his own individual view. Therefore, within the Danish State school, we can advance a long way towards arranging the school according to the need of the child, but the rate of progress must be adapted in accordance with the teaching staff's ability to work on the new educational principles, and with the parents' understanding of the new education.

The interest taken in the entirely free educational experiments is, however, progressing favourably, and the World Congress on New Education at Kronborg will, no doubt, bring together a circle of interested people from within the Danish State schools to meet the pioneers of the New Education Movement.

We wish to make our colleagues from all countries welcome to Denmark, and we hope that the Fellowship's endeavour to embody in the principles of the New Education the high ideal of the new age,

**"Peace on earth, good will to men,"**

may meet with response from the Danish people.

## The Danish Folk High School of To-day

By Hans Lund

(Principal: Rødding Folk High School)

WHEN the Danish Folk High School was in its infancy it was dreamt that it would become the school for the youth of the whole nation. This dream, however, has not come true. The Folk High School became the school of the rural population. The students, moreover, were largely drawn from those circles of the farming community who were influenced by the Grundtvig movement. The Danish

Folk High School is, however, no longer the monopoly of the 'Grundtvigian' circles. There is now a group of schools established by the so-called 'Indre Mission,' a pietistic religious movement, and during recent years socialist Folk High Schools have been founded.

At the same time, young people of other social groups—and this applies especially to the working classes—have



also discovered the Folk High School. To a certain extent the workers have their own schools, but during the difficult period of unemployment of latter years many have attended the ordinary Folk High Schools, generally with the consent of their trade unions. This development may become of great importance in the future. Whether it will tend towards the Folk High School becoming the meeting place for the youth of all classes—especially labourers and agricultural workers—or whether it will result in a Labour High School and a Peasant High School is as yet uncertain. The chances are that the latter possibility will materialise.

It will be of the utmost importance to the development of the Folk High School as a whole if the coming years bring about a closer connection between the school and the workers—this new grade of society upon which the future of our people depends so much.

The number of students attending the Folk High School is much the same as before the war; that is to say, one-tenth of the whole nation; but out of this ten per cent, only one-tenth come from our towns, whilst one out of every five of the youth of the rural districts attends the Folk High School.

The following exposition is mainly based on the experiences gained from the Grundtvigian Folk High Schools.

### Atmosphere

The Danish Folk School—with the exception of Borup's High School in Copenhagen, which the majority of students attend in their spare time—is essentially a home-like community. It is the daily companionship and the *spontaneous*, unwritten laws that rule the common life, rather than regulations laid down by the teachers.

The fact that the students attend of their own free will produces from the outset that feeling of trust between teacher and student which is a sound basis for true discipline. The different schools solve this question in different ways, but

on the whole, it may be said that there is a strong movement away from the many rules of former days towards that order of liberty which is founded on mutual confidence.

Those who have experienced this development are of the opinion that a more healthy discipline is created where the atmosphere of home frames the rules and draws the line between what is permitted and what is not. If it should happen that there are students over whom this 'atmosphere of home' holds no sway the Principal must act consistently and ask them to go elsewhere. However, this is very rare, and, in any case, rules dictated from without would have no influence on this type of student; on the contrary, such laws would only give him an occasion for reaction. In such an atmosphere of mutual trust we may see the growing up of a spirit of helpfulness and solidarity which will leave its mark on the whole work of the school.

### Activities

The work of the Folk High School must adapt itself in many ways to the young people who knock at its doors. What results do they expect to reap from the work of these months?

Very many come with the wish to learn practical school subjects, a wish that is often dictated by their previous schooling. The primary school has formed their ideas of school-life, and these ideas they bring to bear on the adult school. They also feel that since they left school a great depreciation has taken place in the knowledge already acquired, and they are now eager to fill in the blanks. Life has taught them the value of knowledge, and they are therefore ready to put all their forces into the task of acquiring as much as possible. The Folk School must meet these wishes. No doubt at the beginning of the term, at any rate, this does not take place to the extent desired by many of our students.

But the young people often come with other wishes as well. They have been faced with life's problems in various ways



and have often had to grapple with them without any guidance whatever. They now come to the school with a desire to link up their desultory knowledge, and to have their own experiences extended by comparing them with those of others. This is very much the case with regard to their experiences of social and economic life. On these subjects the primary school has not been able to offer them anything. They are often sceptical of information contained in the Press, and the literature from which they could get enlightenment is either unknown to them or cannot be applied to their particular case because it has, to a great extent, been written by specialists unable to express their thoughts in a popular way.

A great change has undoubtedly taken place among the students of the Folk School during the last generation in this respect. The great political struggle which raged in Denmark until the beginning of this century aroused much political interest also in the minds of the young, and the teaching of sociology in the schools naturally reflected the various political colours.

Nowadays, political interests do not occupy minds to any pronounced degree. Social and economic questions have been given their proper relationship in the curriculum. Laws of economic life, social movements and similar topics have now come to the fore in this branch of teaching. It is important to stress that the education of good citizens, which is the chief aim of these schools, is brought about not only through direct teaching of sociology—a subject which in different schools takes a very different place in the curriculum—but also, and perhaps to a greater extent, through the teaching of history and by means of the communal life of the school shared by persons of different classes of society and different views.

The influence that the Folk School has undoubtedly had on the Danish co-operative movement has thus been gained without any direct teaching of its principles or any propaganda for its ideas,

but by arousing in the students the spirit of brotherhood which is the essential factor in co-operation.

Beside these questions dealing with the outer world there also exists in the young students' minds a search of a more personal character. But with the spiritual reserve, which is one of the finest traits of the Nordic race, it is not very easy to get an idea of what moves in the deepest recesses of their minds. One often gets the impression that there is much which needs to be called to life, and therefore the task consists less in giving answers, as they have as yet scarcely begun to question, than in calling to life that which slumbers unconsciously within.

It has frequently been said that the Folk School had the task of awakening. This is still true! It must take part in the young students' grappling with the problems that dwell in their minds, but it must also regard as its mission the arousing of desire for a full life, and the imparting of the feeling of life's greatness, wonder and sanctity.

The agitation caused in the minds of the young people by the post-war period certainly led to deeper search into the domain of personal life, but it cannot be said, however, that there has been a general breaking away from the ideals of former days among the young rural population.

The Folk High School has always endeavoured to give its assistance in personal problems, less through discussions and direct teaching of dogmas than by taking history and poetry into its service. On all essential points the Folk School of to-day follows the same lines. When a teacher with a live and open mind endeavours to let bygone generations speak with a living tongue—by interpreting their deeds, dreams and thoughts—he may succeed in helping young souls to dispel their seething unrest, and, at the same time, in stirring their initiative, without swerving from the old ideals.

The Folk High School has made many experiments in latter years with new



methods of work. The lecture has retained a central place; nevertheless there has been a reduction in this form of teaching, but in certain fields other forms of instruction have been introduced. On this matter opinions will differ. There will always be those who retain the conviction that, whatever the work of the school, it is all of inferior importance when compared with what happens when a man delivers a lecture in an inspired manner from the school platform. Others have the opinion that the ways from one human heart to another are many, and that during the daily communal life there will arise great possibilities of personal give and take.

Two new methods of work have especially come into favour, namely, teaching by conversation and by group work. Even before the war this conversation teaching was commenced and took shape. (Naturally, the method of conversation between teacher and student had played a great part in the work of the Folk School in former days, but the new method provides that certain hours are set aside for teaching by this means.) This form of teaching has undoubtedly become most valuable in the teaching of sociology. The students bring to the school a fund of practical experience which they can produce for further enlightenment on the subjects under discussion. Often they come with fixed ideas which they want to put forward. The experiences brought up will, at times, lead the teaching along lines entirely different from those that would have been followed had a systematic textbook been the guide.

However, it is not only in the teaching of sociology that conversational methods have been adopted; in personal questions of religious and human interest it has also been proved that a teacher with special gifts has been able to work in this manner with excellent results.

The free group work is a development of recent years. In certain schools the students are now given the opportunity of choosing between different subjects. When first they are confronted with this

possibility of following their own inclinations there is always much preliminary groping. At the primary school they were accustomed to have their work decided for them, and now that they have the privilege of deciding for themselves they often do not know what use they should make of this liberty. That the primary school has not developed the initiative of the child is now revealed in the adult.

Some Folk Schools have had similar experiences in other branches of teaching. In the curriculum some hours are set aside in which the students are allowed to decide with what they shall be occupied. They must stay in the workroom and a teacher is present in order to guide those who require assistance, but experience shows that the work taken up by the majority is either the homework set by the school or is such as the school has instigated.

When once the Folk School is able to build on a primary school in which the children have been allowed to follow their own bent in independent work in a more pronounced degree, better results will be obtained along these lines than at present.

At group work the course of instruction is chosen from sociology, nature study, literature or history, much stress being laid on individual work. The subjects are often of such a kind that the definite boundaries between the subjects are broken down. When first this method of working was adopted it was met with great reserve, but results have everywhere been so encouraging that it is safe to predict that future experiments will follow along the same lines.

The touch-stone of the work of the Grundtvig Folk High Schools is whether the powers of the invisible world, which we call spirit, will recognize our work and take it into its service. *The true education of the heart* is the outcome of the contact of the human soul with the spiritual world. This education is the high ideal which frail human beings strive to serve by their all-too-inadequate work in the Danish Folk High Schools.



# N. F. S. Grundtvig and the Danish Folk High Schools

By Anders Vedel

(Principal: Krabbesholm Folk High School, Skive)

THE Danish 'Folk Schools,' till lately peculiar to Denmark and the other Scandinavian countries, are schools for adults. Nearly all of them are boarding schools, the Principal and the students living more or less as one great family. The students are, as a rule, from 18—25 years of age. The winter term, a five or six months' course, is, in most cases, for men. The summer term is almost exclusively for women, and is usually three months long. The students are admitted for one or more terms, and some schools provide special courses for advanced students. These schools are private institutions, owned by a Corporation or by a Principal, though they receive a Government grant. They are situated chiefly in the country and more than half the students are the sons and daughters of small farmers. The schools do not prepare for any trade or profession and there are neither examinations nor degrees. Students, having finished their course, go back to their usual work.

The main aim is to provide an education which fits the student to live his own life, but to the influence of these schools may be directly attributed the high average ability, the power of co-operation, and the interest in the common good now shown by Danish agriculturists.

## Grundtvig

N. F. S. Grundtvig (1783-1872), a Danish clergyman and poet, realised, as perhaps no one before, that men and women need a period of leisure for the growth of their spirit—a school time after the unstable years of adolescence, which he did not consider especially adapted to school education. After adolescence came the time of "the great awakening," when all the powers of the mind opened, and the whole being, as it were, became one great question of the meaning and purpose of life.

Grundtvig, too, was one of the very few to discover that practical life itself forms a preparation for higher education. A ploughman, a joiner, may indeed be with-

out a certain kind of knowledge and yet possess a power of judgment, a grasp of the main issue of a matter, and above all, a *desire* for learning which is lacking in many young people apparently more fortunately circumstanced.

He desired education to be a training, not of the intellect only, but of the whole personality. He believed in a long childhood, and thought any straining of the child's mental powers would hinder rather than develop personality. In school the child was to ask questions, the teacher to answer them. There should also be a great deal of poetry, singing, and stories from the Bible and the life of the people. Children should do practical work at home with their parents, if children's workshops were not possible. Grundtvig's sons, both highly educated, were trained respectively as a cabinet-maker and a bookbinder.

## Methods

The schools for adults followed similar principles, the main stress being laid not so much on positive knowledge as on the understanding of values, and on interest in knowledge, or, as an American interpreter of the Folk High School put it\*: "The main aim of these schools is to awaken, to enliven and enlighten." For this purpose the influence of the teachers and their relationship with the students became of paramount importance. Life is in man: only its image in books. Ordinary people, at least, find it difficult to get into touch with spiritual life through books, especially text-books! Teaching at the Folk High Schools was based on the 'living word,' the revelation of the spirit.

Grundtvig laid great emphasis on the study of History, which he conceived as a narrative of the experiences of mankind, showing that spiritual life and the destiny of man are not matters for mere specula-

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\* *Adult Education in Scandinavia and America.* An address by Olive D. Campbell at the Conference of Southern Mountain Workers at Knoxville, Tennessee, April, 1924.



tion and discussion, but great realities working themselves out in time.

Grundtvig was a gifted poet, a great exponent of Norse Mythology, and one of the earliest authorities on Anglo-Saxon. He fought for the simple old-fashioned Christian truths as opposed to theological speculation. He never became a teacher in the Folk School himself, but he had many followers who shared his belief in the power slumbering in the common man.

### Kold

The first Folk High School was begun in 1844 at Rödning in Slesvig, the borderland between Denmark and Germany, and at that time part of the kingdom of Denmark, but much under German influence. When Slesvig came completely under Prussian rule in 1864 the old Rödning students led in the fight for their rights as a Danish speaking and feeling people.

In 1851, Christen Kold, a man of strong personality with great powers as a practical educator, started his first Folk School in one of the Danish islands. (Later it moved twice, seeking a more central position.) He lived in close intercourse with his students, even sharing their dormitory up in the roof.

From Kold dates the home life and the relationship of 'equals' which has been so characteristic of the Folk School since his day. He loved his students and wished above all to move them spiritually.

The following tale illustrates his influence. An intending student once bluntly asked what he would gain at the Folk School.

"You wind your watch," replied Kold, "and it goes, but if you do not wind it up to-morrow, it will stop. I can wind you up in such a way that you will never stop again."

Occasionally the sisters or the fiancées of his students were admitted to the school ("She cannot understand what is now so much to me, and I cannot explain it to her," said one student), but Kold found the arrangement awkward, so in 1862 he began a special summer term for girls. From that time a stream of women students has flowed into the Folk Schools. They have been given a wider outlook, a love of poetry, a liberation of spiritual and religious feeling, more joy in life, and, in many cases, a new sense of the value of home.

About 1864 the Folk School movement grew rapidly. Able young men, many from universities, followers of Grundtvig and admirers of Kold, became Folk School teachers and principals. The awakening of the Danish people to the hard realities of life after the war with Prussia gave a special stimulus to the movement inspired by Grundtvig.

Sometimes people are inclined to value the Folk High Schools for their ability to make men better farmers, better artisans, better producers, better co-operators. They may do this; if a man is made more *alive* such results will follow, but the real aim is deeper: it is to help men and women to live better and fuller lives as citizens, as fellow-countrymen, and to feel more joy and create more joy.

### A Folk School in America

The John C. Campbell Folk School, Brasstown, N. Carolina, has been established among the mountain dwellers in order to bring to them the benefits which have been seen to follow from the Folk schools of Northern Europe. The school is for young people from 18 to 30 years of age who are interested in continuing their education with only a brief interruption of their work on the land. The aim is to help them to preserve what is best in highland culture, to develop their native powers, and to make country life more interesting and more efficient. The school began its life in 1926 and has now nearly 200 acres in charge of a young Danish farmer. Mrs. O. D. Campbell has made a thorough investigation of the Folk schools of Europe and believes that their methods will do much to solve the problems of America's rural areas.



# The Folk High Schools of Denmark

By Joseph K. Hart, Ph.D.

(*University of Wisconsin, U.S.A.; Author of "Light from the North"*)

THE Folk High School of Denmark is a peculiar institution. There is nothing just like it anywhere else in the world, except perhaps, in recent years, in Sweden and Finland. But with a spread of knowledge about the North, and about Denmark and things Danish, there is bound to be a growing interest in these schools wherever there is interest in progressive education.

The Folk High School well deserves our interest. Denmark has made enormous progress in the last seventy-five years, transforming her rural and village life from the patterns of the feudal past, and even of the still more distant Neolithic age, into the forms of a modern, scientifically intelligent, industrious and prosperous civilisation. When one asks a Dane for the explanation of all these developments, the almost universal reply is: "Fundamentally it is the work of the Folk High Schools!" The government says in an official bulletin that these schools have made the Danish people intelligent enough "to create and operate successfully the several vast co-operative enterprises of the nation and to govern their own affairs and manage their own interests in a discriminating manner." Moreover, these Danish farmers constitute one of the strongest political parties in the state. There is a practical intelligence in rural and village Denmark not to be found elsewhere. Students of education will do well to make themselves familiar with this remarkable educational movement. Here are a few of the facts about these schools:

As long ago as 1832, less than twenty years after the close of the devastating Napoleonic wars, these schools were first suggested by the great Danish leader, poet and teacher, Bishop Nicolai F. S. Grundtvig, later known in all Scandinavia as "the Prophet of the North." Grundt-

vig himself organized the first one in 1844. His effort was a failure. The first successful venture was made in 1851 by a teacher named Christen Kold. But the movement did not get under full headway until after Denmark's disastrous defeat in her second war with Prussia in 1865. After that, Denmark, giving over the ancient hope of success through warfare, began to devote herself assiduously to the cultivation of peace and the arts of industry and intelligence. The Folk High Schools, growing rapidly in numbers and influence, played a very large part in the development of this national peace-time programme. Now there are sixty such schools in the villages of Denmark. Not a young man or woman in the nation is deprived of the privilege of attending such a school for at least a term; and practically all the young people in the rural and village communities of the nation take advantage of their opportunity.

The only qualification for admission to one of these schools is age: the student must be not less than eighteen years and usually not more than twenty-five years old. Though all Danish young people have been to school, at least until they are fourteen years old, the Folk High Schools ask them no questions about their former schooling, or about credits or grades. These schools are not interested in grades or credits at all. The young people do not attend them to secure grades or credits, but to secure mental development, understanding, a broader outlook upon life and the world, knowledge of the world in which they live and are to live. Hence, there are no lessons to be learned; no recitations; no tests or examinations; no notebooks to be kept; no papers to be written; no final examinations; no graduations; and no diplomas!

A Danish Folk High School is always



a small school: it never has more than a hundred and twenty-five students at any one time, nor more than four or five teachers. The students live at the school; they sleep in the school dormitories and eat in the school dining rooms, often with some or all of the teachers. In most cases, the schools are not co-educational, though all offer opportunities to both men and young women. But the men usually attend during the winter months, while the women come during the summer. The Danes do not believe in keeping young men and women apart, particularly; but they feel that for the few months of the school term better work will be done if the students are not too much concerned with 'social affairs.'

The daily programme at one of these schools is about as follows: After a leisurely breakfast the first lecture period comes, probably at 9 o'clock. The lecture hour begins with singing and ends with singing—from some of the fine old lyrics and ballads of the Danish past. All the students attend the lecture. Then there may be an hour's intermission, during which the students attend to various duties or take part in some recreational event. At 11 there is perhaps another lecture, by a different teacher; and at some hour in the afternoon there is a third by a still different teacher.

All the rest of the time belongs to the students. They take the better part of an hour for lunch in the common dining-hall with the teachers and their families, and there is much fun, much vivid conversation, much laughter, the distribution of mail from home, and maybe some casual announcements of plans for the afternoon. Then, during the free hours of the afternoon and evening, the students go about their own affairs; they read, for there are many books in the school library, and there is no restriction upon their use; they spend long hours talking in groups, or thinking singly, over the materials of the day's lectures; and they seek out, as often as possible, the lecturers themselves for long discussions. There are no formal

"studies," but nowhere have I seen students do so much studying. There are no assigned lessons, but nowhere have I seen students work so hard at their own tasks.

The lecturers talk, in most of these schools, about certain great interests. One of the lecturers is always a student of the great past of Denmark. He knows the nation's history, its folk-lore, its folk poetry, its folk music, its mythology—all its rich and storied culture of the past and present. And he helps the students to understand and appreciate all that wonderful past of legend and song and fact, so that they, too, will become interested and intelligent citizens. Another of the lecturers is, perhaps, a student of the history of the world, and he spends many hours helping the students to understand the long story of man upon earth, from the earliest dawn of primitive civilisation down to the present. Of course, he does not go much into details; but with his dramatic imagination he portrays the rise of the nations, their interplays, their defeats, the coming on of new peoples and new nations, and the gradual emergence of the modern world, within which, Denmark, of course, plays its own part.

Another lecturer is probably a student of the sciences: he knows the meaning of the scientific spirit and distinguishes between science and tradition. He can help these young people to catch the difference between living by intelligence, on the one hand, and living by mere tradition, on the other; and he helps them to find out, bit by bit, where they stand, and where they will stand in the future; whether on the side of science and intelligence, or on the side of mere tradition and intolerance. And finally, a fourth lecturer may be a student of community life: he may know the problems of the Danish farm and village community; he may understand the principles of co-operation, and of community organization; and he may help the students to grasp the difference between individual competition and community co-operation, until they come to



understand how Denmark has grown prosperous and great through the practice of an intelligent community co-operation.

And through all these lecture discussions the students listen and consider and criticise and deliberate; they ask questions; they think long and vigorously about these matters; they talk them over, endlessly. Thus, through the weeks and the months spent in these schools, under the stimulus of real teachers, they make up their minds about many things: about whether they can be proud of their nation or not; about whether they will be scientific or traditional in their facing of facts and problems and conditions; about whether they will be competitive or co-operative in their dealings with each other in the common tasks of the farm and the village.

So, when their time in the Folk High Schools is over, though they are not fully educated, they have learned how to face facts and problems; they have learned how to think about important matters; and they can go back home and take up work in the confidence that before they are old *they will be educated*. They will go right on learning, studying, thinking till the curtain is rung down. And here

is a bit of curious evidence of this probability: in most other schools, when the term is over, the pupil sells his used books and spends the money for something he considers more important than having books. But in these Danish schools, when the term is over, the student spends all the money he has left in buying books to take home with him. He is interested in knowledge, and he wants books, because he expects to be something of a student all his days.

There are many other phases of the life and work of these schools that I should like to write about. Enough has been said, perhaps, to enable anyone to see where the Danish farmer and villager have found the intelligence with which to undertake the great tasks carried out in the last fifty years in that most interesting land. And enough has also been said to provide proof that the chief explanation of the remarkable progress which the people, especially of the farms and villages, have made in the last seventy-five years, from poverty and misery to prosperity and happiness, is to be found in the work of the Folk High Schools.

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**The Money Game.** By NORMAN ANGELL. Messrs. J. M. Dent & Sons. 12s. 6d. net.

These Money Games—for there are three of them—invite their players to learn economics as they would learn Bridge. Their object is not to supply knowledge but to clarify the mind, and so to render easier “the acquisition of positive knowledge.”

But what is “positive knowledge”? Mr. Angell seems to pursue his theories beyond the border line of the grotesque when he maintains that the discovery of a mountain of gold in the U.S.A. would bring no added wealth to that country. In the opinion of many able and practical men the mountain of gold imported into America since 1914 has, by increasing her gold reserve, formed the basis of her present wonderful prosperity.



# The International People's College

(Elsinore, nr. Copenhagen)

By Peter Manniche (Principal)

AMONG the Danish Folk High Schools the International People's College, Elsinore, holds a unique position. It was founded in 1921 to receive students from different countries, in order to bridge the gulf that exists between nations.

During its regular courses, it has received about 170 foreigners and three or four times as many Danes. Its fortnightly holiday courses in July and August, during which languages are taught and lectures given by leading Swedish, German, French and English educationalists, have been attended by about 450 foreigners, including many teachers from England, Sweden, Germany and America.

The movement began with an international group of university graduates and farmers. There were two Americans, one Scotch, one Irish, three English, five Germans, three Austrians and nine Danes—a composition sufficiently international to test the pedagogic possibilities of an international college. They spent the first year adapting an old farmhouse for use as a school. Owing to the manual work, the tuition was necessarily fragmentary, but the College succeeded in *creating a unity* among the students chiefly by means of: *Song and Music*, *Manual Labour*, and the *Study of Languages*. Long before the students could make themselves understood in conversation, they could understand each other through the medium of German Wander Songs, the Scottish Students' Songs, and the Danish Folk Ballads. Manual work needs few words and yet serves to reveal much of a man's personality. The students came to know each other as men and women who expressed themselves by actions as well as by words; it was therefore difficult for them to give a false impression of themselves. Besides, the manual work helped to level conscious differences of attainment by allowing the farmers and artisans an opportunity of revealing their worth in a branch of activity in which they were superior to the academically trained students.

The teaching of languages became a

matter of great importance as the need of a closer intellectual intercourse grew with the students' knowledge of each other. Teaching and practice went hand in hand, daily intercourse providing many opportunities for the latter. In spite of fragmentary teaching, the students could follow lectures in English, participate in discussions and write essays on the lectures.

From this primitive beginning the College has steadily developed. The general equipment is now good and central heating apparatus and bathrooms have been installed, partly by the efforts of the students themselves. Private individuals, the Municipality of Elsinore and the Danish State have given increasing support, but the students' fees form the chief income.

The staff and the curriculum have been correspondingly enlarged and there are now two winter terms from November to March, and one summer term from April to July. The fee for the winter term, when the Danish element is strongest—too strong for the College to be truly international—is £30, and for the summer term £18.

Like Denmark's most characteristic form of education, the Grundtvig Folk High Schools, the International People's College emphasises the personal intercourse of teacher and student. It is ethical in purpose and individualistic in principle, in so far as it pays heed to the individual inclinations of the student. Consequently it does not lay down any fixed and invariable curriculum but endeavours to meet each pupil's need.

## The Curriculum

International Relations, Sociology and Human Geography form the fixed curriculum, but a student is free to specialise in Modern Languages, Natural Science, or other subjects. Study Circles are an important factor in the education of the school.

## History

Most of the students are expected to study History, but it is presented as a sub-



ject that will help them in their own lives, giving them an insight into the feelings and forces that move in the depth of the people, and depicting their groping and striving after the ideals: Liberty, Equality, Fraternity.

### Sociology

Social problems press upon us with an ever greater demand for solution, and to whatever class of society the pupils belong, an understanding of their surroundings, of social movements and of work for social reform, must be of vital importance to them.

### Human Geography

Internationalism is to a growing extent accomplished as *fact*, but the *idea* of internationalism is slow to develop. The theory that men's minds respond to the changes in their conditions of life is, unfortunately, not true. While a few of the greatest may be in advance, the minds of the mass continue to live in the world of the past. It is especially difficult to look beyond the facts of everyday experience and to realise the existence and importance of things lying outside one's immediate environment. Hence it is necessary that information should be given and interest evoked in the social and cultural conditions of the life and literature of foreign countries. As the College is still on a small scale and has had but few Eastern students, the teaching about peoples and countries has not been as comprehensive as might have been wished, but the European students have obtained some knowledge of the conditions in the Far East.

From the very beginning the College has made a very thorough study of the co-operative movements in different countries,

and Professor Hall, of Manchester Co-operative College, Axel Göres, Secretary of the Swedish Co-operative movement, and Thomas Sindong, Lecturer in Co-operation at Oslo University, have given series of lectures at the College, and, of course, the Danish Co-operative movement, which is chiefly a farmers' movement, has been thoroughly investigated.

It remains to emphasise that the International People's College is ethical in aim, wishing its students to have a thorough and exact knowledge of subjects, even at the expense of extensiveness, but it regards knowledge as a means to an end, not as the end itself.

It has been the great merit of the Danish High School that it paid special attention to character. The teachers have taken their inspiration from Christianity and through its influence have been able to maintain the necessary ardour. The International College is independent of existing creeds, but it desires to be one of the channels through which a new democratic and supernational conception of Christian principle may flow into our modern civilisation.

At the College, internationalism is not so much promoted by deliberate teaching as by a varied course of education which has the international outlook as a probable, if not an inevitable, result.

It is hoped that the personal development of the students of the International College, who form a miniature League of Nations, will make them better fitted to help the world towards a nobler future. There can be no doubt that the life of comradeship lived by young people of the age of nineteen to twenty-five—when the mind is most susceptible to friendship—must bear lasting fruit.

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### N. F. S. Grundtvig

“He had come to regard poetry not as an art, but as a life-giving power in every human soul, and a mighty influence in promoting the common life of an awakened people.”—HOLGER BEGTRUP.



# The 'Free School' Movement in Denmark

By Svend Emborg

(Principal: Ollerup-Friskole)

THOUGHTS of freedom in education deeply moved simple country folk of two generations ago, and in Christen Kold—a shoemaker's son from Thisted in North Jutland—these ideas found their most vital expression.

Kold had a hard youth. As an undersized boy of thirteen he tried to keep school and showed skill in teaching boys bigger than himself. While a pupil at a seminary he was aroused by a lay preacher from his conception of God as a severe police inspector to an inspired faith in His love for men. His love for Denmark was awakened during two days and three nights uninterrupted historical reading.

As a young teacher he had watched a little girl's daily tears over her lessons. During sleepless nights he was tortured by his burning desire to lead the children to a faith in "God's love and Denmark's happiness." Then, in thought, he created the Danish 'Free' School for children and the 'Folk High' School for the people. He decided to tell the children "all they had to learn" as beautiful stories. He wished to reawaken in them through the stories told in the schools the "deep poetic spirit" to whose existence our folk songs and sagas bear witness, but the authorities forbade all such teaching. That was in 1841, when Kold was twenty-five years of age. He then decided to hide in the forests of America until his death. Fate decreed otherwise. During a year's stay in Copenhagen he came under Grundtvig's influence, which induced him to become a missionary's servant. His wanderings in Europe and Asia Minor taught him to regard all nations as one great family. Once, at Smyrna, where he passed five years of struggle, he nearly starved. His last conscious thoughts were of God's love of man and of the children in Denmark. But as if by a miracle life returned, and

he found work and prosperity. Finally, he went home with 500 Rigsdaler (about £50) destined for the Danish 'Free' school. He travelled on foot from Trieste to Denmark, in order to have closer contact with the people, pulling his possessions behind him on a little cart.

Meantime the Folk High School movement under Grundtvig had gathered speed. Ideas of political freedom were rife and culminated, after the war in 1848-50, in popular excitement. These upheavals of thought became new possibilities for Kold, whose aim it was, with "schools of a new kind" for children and young folks, to make the Danish people "permanently inspired." He finally succeeded, after years of strenuous work, because his faith was almost superhuman. Yet it was with fear and trembling that he made his first Folk High School experiment in Ryslinge on Fyen. Soon after he moved to Dalby on Hindsholm, where a children's school was also opened. Here he had ten years' fight against economic difficulties, the resistance of the citizens, and the persecution of the authorities, till at last his health gave way. From 1862 he had a Folk High school at Dalum near Odense.

The foundation on which he built was faith and an inflexible demand for truth and reality. Freedom was his method, and so no detailed plan was followed. "What use for me to come at nine when the spirit does not arrive until ten?" he would ask. At the school in Dalum he had a farm, and he wished his pupils to regard their school period as a stay with "the peasant, Christen Kold," whom they helped a little and with whom they conversed and from whom they learned somewhat, but on returning home they were to be the same simple peasants as before, but with a richer mind and a broader outlook.

Life must be lived simply to be true,



and once Kold bought a cow from a priest and led it home himself, much to the indignation of the vendor. From field and stable, this unassuming peasant-clad man came in, sat down and conversed with a pupil and those who gathered round, or he stood at the end of the table and talked to them and "drew them up" to him into a higher sphere. Whether the subject was simple or elevated, it was always just the starting point for his 'living word.'

His speech swayed his audience, arousing joy or mirth, depressing them, releasing them, creating a metamorphosis. If he stopped for a moment "they gazed into his face; not a feature moved; his face was like marble, but his eyes shot rays of light; in them lay a never-failing power, a superhuman strength." If he spoke of the "human longing for freedom and innocence," then this longing awoke in the mind of his listeners. If he spoke of the "deciding struggle between spirit and matter in human life, the outcome of which decides the future of the world," then for many a one of the audience it was the deciding factor for his life when Kold finished with the exclamation, "Be strong, O man, there is divine life in you!"

Poetically, beautifully and quite undogmatically, he could describe how God's spirit thrilled all creation so that simple listeners saw what is hidden from the wise and learned; but speeches alone did not suffice, educative association was necessary. Kold and his assistant had for some time their beds in the opposite ends of an attic where the farm labourers slept, and they discussed the deepest questions of life backwards and forwards over their feather quilts. Once when some farm labourers and maids commenced a shady conversation Kold said: "Remember that girls are like tow and men like matches; do not do each other any harm." It was said in passing, as it should be said, and wherever he went he acted in this spirit.

A great change took place in the young people who were "animated" by Kold

and his followers. It became obvious that there was a future in Grundtvig's movement, and this increased the respect for, and the attendance at, the schools. High School folk and Free School folk became the leaders in practical life, in business life and in politics, but Kold saw that prosperity created danger for the spirit. "It is when we become fashionable and get power that it will show if we have backbone to resist," he observed.

"The Free School must get into our people even if it has to enter as a wedge does wood," said Kold. Under his inspiration the parents arose from helplessness to a spiritual autocracy. By building Free Schools they showed that power of action was attached to the new spiritual life. Often the mothers went with their children to school and sat knitting while stories were told in the morning hours.

The homes and the teachers never ceased to sacrifice for their cause, but since 1880 when 200 Free Schools existed, mostly on Fyen and in Jutland, there has been no definite progress. Why? And why has the Free School of to-day, though it is our greatest memorial of Kold, apparently lost his spirit?

The answer is that the Free School was one-sidedly founded on the philosophy of Grundtvig and the personal educational power of Kold. His ideas, embodied in the pamphlet, *About the Children's School*, which was edited seven years after his death, have remained quite unheeded. Now similar thoughts of freedom come from the world outside and force us to study Kold's idea anew.

*About the Children's School* is a declaration of love and faith in life. It is the visionary man's sketch of a school whose prime goal is the development of the capacity of the individual. Learning by heart and examinations are anathema to Kold. An ideal story-teller, he demands that the child shall learn life through the medium of the story. This he considers the more important half of the school's duties. The second half con-



sists of the three dexterities—reading, writing, arithmetic—and of all other subjects. These, however, are to be taken in a disconcertingly free fashion which has no similarity with the common practice and yet quite coincides with the present-day free ideas. A child should not read until it feels the desire for knowledge. It should not write until it wishes to express itself in writing. It should not reckon until it experiences the need for reckoning or wishes to learn it as a game. What a child is forced to learn does more harm than good.

The Free School at first made sporadic attempts towards this emancipation, but little trace of it now remains. Story-telling was successfully imitated by many of Kold's contemporaries, and in this way the more important part of the school's task was accomplished. But the second half was left to Kold's able assistant, Povlsen-Dal, who, though doing his best, had to leave to the future the development of this branch of the school's work. Kold himself had not sufficient strength; perhaps, too, not sufficient capacity.

How great was the task which Kold had to relinquish is not generally recognised, and yet his words show its importance. "The soul of the child asks for help to grow." "The common school calls to one's mind slavery and the gaol." "The school-room ought, as far as possible, to look like an ordinary sitting-room." "Watch the child and wait for the right moment." "Between child and teacher the relation should be perfectly free." "Children should not learn anything any longer than they feel inclined." "Children are not nurtured by scientific evidence or historical coherence but by adventure, saga and poetry." "Scolding and punishment do only harm." "Only a stupid teacher regards the child's mischief as malice. Thus he arouses wickedness." "We should give children the knowledge for which they have use in the daily life, and preferably that knowledge which they can use at once."

The enthusiasm of the new spiritual life and Kold's wisdom and strength were in his Free School people. The next generation saw a school which used gentler methods and where knowledge was more eagerly sought. Definite schedules gradually invaded some of the Free Schools, but others ran wild in their desire for freedom, and the protest against "Koldism" became so loud that freedom itself wavered. Knowledge became fashionable, story-telling was followed by lesson learning. The story itself was designed merely to teach, and all freedom for the initiative of the children in their work disappeared. At the same time children from some homes acknowledging the influence of Grundtvig began the daily train journey to the examination schools of the large towns. Once again children were regarded as small grown-ups.

If our old Danish Free school is to survive it must open its doors wide to the new thoughts of freedom. First, story-telling and song must be reinstated. The teachers must be free in their choice of subject and lesson. The children must be free from all compulsion of listening and remembering. The song is to be sung from no sense of duty or habit, but only when the heart is attuned.

*The Free School's first generation* had not thoroughly grasped the fundamental ideas of freedom, but they were inspired by Kold and for that reason the 'wedge' could move.

*In the second generation*, which was without Kold, the echo of the first enthusiasm died away. Under these conditions the 'wedge' became fixed.

*In the third generation* the Free School of to-day can take new courage. The new methods of education which we find throughout the world show that not only was Kold a mighty spirit who is inimitable, but that he also is a thought world apart which stands firm from age to age, and which the present gives us an opportunity of translating into action. Let us honour the memory of Kold, rebuild his school, and perhaps again make the 'wedge' move!



# The Renewal of the School

By Jens Nielsen

(*Free School, Vejen*)

WHAT is my school like? A final definition is out of the question, because it changes and develops day by day according to the needs and requirements of the children. Therefore something can be said of what it is to-day, but not of what it will be to-morrow. It is of the kind that will do away with schooldom, or rather will carry us back to the meaning of the word, i.e. leisure. It is a free working place, where the pupils can come and go as they like, where all work falls within the pale.

The work of the home and of the school are interlaced. What is begun at home can be continued here; what is begun here can be completed at home. School is the natural extension of the life and the work of the home, a social expansion of the home; a place where we find the real materials of real life; a place where a child can choose or reject the teacher.

What we find in each other in school depends on mutual sympathy. No one is forced to be in the company of those antipathetic to him. A new social valuation takes place here in accordance with the free development of the inner forces. Man develops through mutual help—help which is life's best test of real achievement. Experience is allowed to speak its own emphatic language. Only he who dares to accept experience can listen to, inquire into, search towards, new experience. Self-reliance is enthroned. The child comes to school because he wishes to come. He must develop into a human being who can say: "I know why I am on earth, and what I have to do here."

But the homes from which the children come also have their responsibilities. They know that the school gives them no guarantee. Close co-operation between school and home is necessary. Parents and

teachers must openly and freely discuss the difficulties that turn up, always in helpful understanding.

The force and strength of spiritual life grow day by day in proportion as the pupil and his helper find each other in the work, living their spiritual life in close touch, finding expression in many different ways: in narration, conversation, questions and answers, in silent and quiet demeanour. School is—must be—a sector of life itself. The best preparation for to-morrow is to live a real life to-day.

My school is then a new social field, an extension of the home, an extension of companionship. In such a community it will be felt that it is worse to do wrong than to suffer wrong. Yet, of course, misguided forces do arise. Through spontaneous expression, by putting a check upon them, or through passive resistance, these forces are led back to their right field.

If our social life is to become better, the beginning must be made from within the home, where man's deepest sources of life are opened, to flow out through the broad gates of liberty, social justice, truth and love.

School must before everything else create good conditions of growth for a clear conscience, and for everything that is sublime and good. In our days conscience is destroyed by the poisons of punishment, fear and distrust cast in the souls of children. Little by little, when man is placed under such conditions that everything invites him to act on its impulses, conscience will become purified, become an instrument in the hands of God. Conscience is man's authority, God the authority of conscience.

We must do our part: create room for a clear conscience in a new, free school, so that God can be allowed to do his work.





Roskilde Folk High School.  
(*The School's Birthday.*)



Krabbesholm Folk High School, Skive.





An International Vacation Course (1928) at the International Peoples College, Elsinore.



The International Institute, Chateau Lerchenborg, Denmark.



# The Danish Primary (or Folk) School

By Hans Kyrre

(Principal: Vigerslev School, Copenhagen)

## Historical Evolution

THE history of the Danish primary school begins with the Lutheran Reformation in 1536, and its oldest fundamental law is given in the Church Ordinance of 1537. The school was made a poor servant under two powerful masters, the church and the university. Both the Poor School and the Grammar School were in this servile condition, and the development of the Danish school during four hundred years has been an unbroken fight for freedom which only in our own times has led to a partial victory. The Reformation made the school a daughter of the church, and the chief advances in the first 250 years were due to the warm interest in teaching shown by Danish priests.

This interest was greatest at the time of the movement instituted by the Pietist priests in the first half of the eighteenth century. In the year 1700 two forces were ready to fight for the upper hand in the spiritual world in Denmark: Naturalism, with its strong connexions with the spiritual streams in England and France, and Pietism, which emanated from Germany as a strong popular movement. Expressed briefly: a battle between Thought and Feeling, on the one hand, and Lutheran orthodoxy and its dominion in science, church and school, on the other. At the first clash Pietism was victorious, and this victory betokened for the Poor School a reformation and development which could not have been expected to a corresponding degree under the rationalistic, and in reality highly aristocratic, philosophers of the Age of Reason.

Pietism was essentially a folk movement, and in the education of the young perceived its noblest means to forward the Christian ideal of life. It progressed

in Denmark on the broad lines which had been laid down, in the German town Halle, by August Hermann Francke and his community. The two elements in the new influence were the social, which expressed itself in an awakening responsibility towards the poor, and the religious, striving towards actualized Christian life, which seized upon the education of children in order to influence the new generation from the beginning. Schools sprang up near most of the larger churches in the towns, and Frederik IV attempted to found a primary school system by establishing 240 well-built schools on the crown estates. His son, Christian VI, drew up in 1739 Denmark's first general school law. According to this law, schools were to be raised in every parish in the country; compulsory education was introduced for all children; but because of the country's poverty the law was never carried out in practice. Most of the Pietist schools were founded by private gifts, and religious teaching was the chief concern. At the same time, some instruction was given in the mother tongue, writing and arithmetic.

By the middle of the eighteenth century the Pietist movement had died out, and the rationalistic, which for half a century had been suppressed, became the predominating one. It is this school of thought which is characterised as the Age of Reason, or the period of Rationalism, in Denmark. During this period there awoke in all cultured circles a new and living interest in pedagogical questions. Authors like Locke, Basedow, Rousseau and Pestalozzi laid the foundations of a new educational principle which entirely rejected the old starting-points (Religion, Society, State) and dealt with the child himself, the unfolding of his being, and the uncorrupted nature with which he



was born. It was on the whole essentially the same starting-point as that of modern pedagogy, but the line connecting us with the leading spirits of the eighteenth century is by no means a continuous one.

During the reign of the insane King Christian VII the government was led by the Crown Prince, later Frederik VI. Under him and his able counsellors the idea was first voiced that the instruction of the people is not a private matter, but a duty of the State; as a result, the great School Commission of 1789-1799 was set up. The members of this Commission clearly perceived, what school reformers of later times have too often forgotten, that improvement in the school must begin with the improved education of teachers. The firstfruit of the Commission's work was therefore the establishment of a training college for teachers, Blaagaard Seminarium (1791).

In 1806 appeared a provisional regulation and in 1814 the final "Law Concerning Primary Schools in Towns and Country Districts." The Danish primary school system still rests in its essentials upon this law. It was a long time, however, before this law, which not only for its own time, but for our school system as a whole, signified a great advance, could be put into force. It was worked out in a time of economic prosperity, but when it came into force the country was in the deepest poverty. The war with England, 1807-14, and the bankruptcy of the state in 1813, came in the decade during which the law was passed, resulting in what so often happens: war had laid waste the smiling pastures that were culture's inheritance.

The idealistic conceptions that had been inherited from the rich and productive period of the 18th century did not flourish when transplanted to the poor soil of the 19th century. Their firstfruit was a type of school far from what the law aimed at. For about 25 years the Lancaster-Bell System (Mutual Instruction) held almost complete sway in the Danish primary school. The method was economically advantageous, its mili-

tary character appealed to the absolutism of the king, and it not only became the chief subject in training colleges, but, for teachers and priests throughout the land, it was the only way to official favour and advancement. By 1833 it had been introduced into over 2,000 of the country's schools. From this and a somewhat later time emerged a new stream of thought, its inspirer being the great leader, N. F. S. Grundtvig. He and his party swept away the Lancaster-Bell system, and the effects of the Grundtvig 'Free' school movement were seen in the establishment of a number of 'Free' schools all over the country; its spirit also entered the state school, and gave it that freedom and humanity which are still characteristics of the Danish school.

In 1852 C. Kold founded, in the Grundtvig tradition, his first 'Free' school on the island of Fyen; in these schools, as in the Folk High Schools, which were founded after the same principle, the chief instrument of teaching was to be 'the living word,' the school being based on a new co-operation with the home. We have now reached a point where we can consider the real subject of this article: the primary school (*offentlige Folkeskole*) in Denmark.

### Present Organisation of Danish Primary Schools

The Danish primary school in its present form was founded and established by the law of 1814: "Schools shall be built and teachers appointed in all places, including country districts. No child shall normally travel more than two kilometres to school." This law also required parents and guardians to provide instruction for their children, and this could be had in the primary school. The Danish constitutional law, however, gives parents the right to provide private instruction for their children; in this case the children must be examined by their teachers in the private school they attend, in the presence of the school board, or offer themselves for examination at the board



school examination. Compulsory instruction begins in that calendar year in which the child completes its seventh year, and concludes in that calendar year in which it attains the age of fourteen.

The primary school is a communal undertaking; local management is therefore in the hands of communal authorities, Town Council, Parish Council and School Board; thus the Town or Parish Council has the power to make grants, while the School Board is most closely concerned with the superintendence of school work and teachers. The School Board, in the towns, consists of the parish priest (chairman), and generally two members elected by the Town Council; in country districts, of the parish priest, with two or four members chosen by the Parish Council. The municipal council has the right of nomination to teaching posts. Above these local authorities is the District School Board, which consists of the County Chairman, the Dean, and a member of the County School Council, i.e. the County Civil Council and representatives of the county towns. This Board has the right of appointment to most posts and is in charge of the general supervision of the schools in a Deanery. The highest authority over the primary school is the Ministry of Education, which administers laws and grants and exercises supervision over the whole national school system.

The hours and subjects of instruction in public elementary schools vary somewhat in towns and rural districts. The number of hours in the country is fixed at 18 hours weekly for 41 weeks, to which are added periods for gymnastics, needlework and woodwork. In towns, teaching is carried on for 21 hours weekly for 41 weeks, exclusive of time devoted to gymnastics, needlework and drawing, and woodwork for boys and housecraft for girls. In country districts instruction *must* be given in the mother tongue, religion, writing, arithmetic, history, geography and singing, together with gymnastics for boys. Instruction *may* also be given in gymnastics for girls,

nature study, hygiene, needlework and woodwork. In towns, drawing, gymnastics for girls, and needlework, are also compulsory subjects; to these *may* be added nature study, hygiene, woodwork, housecraft, mathematics, and foreign languages.

The number of classes in primary schools varies widely in the country and in towns. In rural districts there are still many places having schools with two classes (one teacher), also three classes (one teacher and an infant school mistress for the smaller children), or with four or six classes; in the towns there is, as a rule, one class for every year's course (seven or eight classes). Many town and rural communes make every endeavour to provide a series of classes, longer hours of instruction, and a wider curriculum than the law demands. Many communes have also connected their primary school with further education in a middle school, to which is attached a technical class.

The education of primary school teachers takes place at training colleges; the period of training is four years (one preparatory year and three years at college). Of the training colleges, sixteen are private and seven, of which one is for women only, are under the state. Further education for teachers is provided by, amongst others, the State Teachers' High School in Copenhagen, while the state gives grants-in-aid for courses of instruction arranged by the various sections of the teachers' professional organisation, "Danmarks Lærerforening."

Expenditure incurred in the maintenance of primary schools is borne partly by the communes and partly by the state.

The primary school is closely associated with the state, and also with the Danish national church. Not only must religious instruction be in accordance with the Evangelical-Lutheran faith, and the teachers as a rule be members of the national church, but church officials, as stated above, take part in the various grades of school management and admin-



istration. The primary school system of Copenhagen occupies, according to the town's ancient privileges, a special place within the national school system. The highest authority is here vested in the municipal representatives and the School

Board, which consists of a chairman nominated by the King, a priest, a mayor and the education officer.

The time given to the various subjects of the curriculum in Copenhagen primary schools is shown in the following tables:

Boys' Timetable

CLASS.				Religious Instruction	Danish	Writing	Arithmetic	Observation Lessons	History	Geography	Natural History	Natural Science	German	Book-keeping	Singing	Drawing	Gymnastics	Wood-work	Total
Class	1.	..	..	2	10	3	5	2	.	.	.	.	.	.	.	.	2	.	24
	2.	..	..	1	9	3	5	2	1	.	.	.	.	.	1	.	2	.	24
	3.	..	..	3	9	3	5	.	2	2	1	.	.	.	1	2	2	.	30
	4.	..	..	3	9	3	4	.	2	2	2	.	.	.	1	2	2	.	30
	5.	..	..	3	8	2	4	.	2	2	2	.	.	.	1	2	2	2	30
	6.	..	..	2	10		5	.	2	2	2	2	.	.	1	2	3	2	33
	7.	..	..	2	8		4	.	2	2	1	2	4	.	1	2	3	2	33
	Ex. 7th.	..	..	2	6	.	5	.	2	1	.	2	6	2	.	4	4	.	34

Girls' Timetable

CLASS.				Religious Instruction	Danish	Writing	Arithmetic	Observation Lessons	History	Geography	Natural History	Natural Science	German	Singing	Drawing	Gymnastics	Needlework	Housecraft	Total
Class	1.	..	..	2	9	3	4	2	.	.	.	.	.	.	.	.	4	.	24
	2.	..	..	1	8	2	5	2	1	.	.	.	.	1	.	.	4	.	24
	3.	..	..	3	8	2	5	.	2	2	1	.	.	1	.	2	4	.	30
	4.	..	..	3	8	2	4	.	2	2	2	.	.	1	.	2	4	.	30
	5.	..	..	3	7	2	4	.	2	2	2	.	.	1	.	3	4	.	30
	6.	..	..	2	9		4	.	2	2	2	1	.	1	1	3	4	2	33
	7.	..	..	2	6		4	.	2	1	1	2	.	2	2	3	4	4	33
	Ex. 7th.	..	..	2	5	.	2	.	1	1	.	2	6	1	2	2	6	4	34

Side by side with the primary school's long striving for emancipation from the church, and the high school's fight for freedom in relation to the university, there has been, since the days of Grundtvig and Kold, a struggle between school and home. On the one hand are the parents' claims to the right to determine the conditions under which children shall

be taught and brought up, on the other the public representatives, who maintain that this right, according to the nature of things, must belong to the society that maintains the school and bears the responsibility for it. To bring these antagonistic points of view into line is Denmark's most important scholastic problem of the future.



# A Free Education Experiment

By O. de Hemmer Egeberg

(*Vanløse School, Copenhagen*)

## Conditions

IN the spring of 1924, the Copenhagen School Authorities allowed the formation of an experimental free class, at Vanløse School, on the understanding that at the end of four years the pupils were to be on a level in reading, writing and arithmetic with the children attending the ordinary classes.

Before describing the work conducted by Mr. Glode-Olsen and myself, I should like to explain how very much our freedom was restricted by this stipulation of the education authorities. Our aim was not to attain greater skill in established methods of education, but to consider the whole system of education from a new standpoint. We wished especially to discover the value of the different subjects and the time required for their acquisition. We thought it more profitable to give pupils an opportunity for discovering and exploring the world around them, its civilisation and the history of the society to which they belonged, than an early proficiency in what orthodox educationists considered 'leading subjects.'

## Equipment

We replaced the usual type of schoolroom by a room in which we could live and work. We were allowed to buy small chairs and tables instead of the forms and desks which hinder the children's free movement and allow things to roll off their sloping surface. On the walls were blackboards (oilcloth) low enough for the children to reach easily from the floor. There was a large nest of pigeon-holes to hold the things they made and a sort of 'plate-rack' which allowed the titles of books and the pictures on the front page to be read. They were mostly children's books, nursery rhymes and small books made by ourselves.

In a cupboard we kept our educational plant—things which the children could handle easily, with little or no instruction. We had a collection of many kinds of games, dealing with spelling, reading, travelling, etc., together with somewhat

complicated ones for training in the four rules of arithmetic. We also had apparatus for the teaching of number by such experts as Montessori, Arvin, and Margrethe Marstrand. We made our own counting-boards from old school-slate frames on which we fixed thin steel wires fitted with wooden beads. We had, too, a balance with real adjustable weights and on the floor we played nine-pins and other games.

We found more difficulty with the apparatus for the teaching of language, though here again we had some of the inventions of Dr. Montessori and Margrethe Marstrand which enable the pupils to work on their own. We made things ourselves and we bought a small hand-printing press and printing cases. With the help of our pupils we made sand-paper letters and we procured a simply constructed typewriter.

## Activities

Every morning we 'laid the table' with these things, adding also hand-writing material, paper, pencils, pastels, water colours, brushes, paste, plasticine, bast, oil-cloth, fretsaws, wood, and sewing materials. As might be expected, there was a great demand for the hand work materials, while only a few of the children evinced any interest in the counting and reading apparatus. Most children between the ages of six and eight enrich the mind by means of the hands. We permitted boys to sew and girls to saw, but the difference between the sexes frequently manifested itself in the type of things made. Boys used modelling wax to create machines, motors, aeroplanes, etc., or they made castles, guns and soldiers. The girls used plasticine for making dolls and dolls' houses, with carpets, furniture, etc., often adding a fully equipped kitchen.

As the boys grew more skilful in manual work they made a theatre, where puppet shows were acted. In our third term *Schneewittchen* was given. We bought the text-book and the 'actors,' but the scenery was made by the children themselves.



During our last term one of the boys dramatised Andersen's fairy-tale *The Ugly Duckling*, while others painted and cut out 'actors' and made the scenery for the play.

We had a small plot of land behind one of our school huts, and here we cultivated our garden with vegetables, flowers, a decorative heap of stones and a flagstaff.

### Environment

As Vanløse is on the outskirts of Copenhagen, we could readily reach the country and watch agricultural work in the different seasons. Near our school, too, is a little lake, to which we have made excursions at all times of the year.

Unfortunately, our 'free' class has as its milieu one of the largest schools in Copenhagen, with 1,900 pupils and more than sixty teachers. It is impossible to get the best out of children by packing them like so many herrings! The liberty our children enjoyed within their own four walls was denied them in the corridors and school yard. Outside their classroom the children were under the common discipline of the school, and the daily intercourse with pupils under such different conditions did not make an ideal background for our 'free' experiment.

### Results

In reviewing these four years we see that our pupils have certainly played—played long and well. During the first two years we demanded no real school work, yet many of the children learned to read and a few made progress in arithmetic. We had singing, story-telling and reading aloud. The children were not compelled to listen, but

as they became older, the majority were eager to do so. The reading aloud naturally gave rise to discussion. *Robinson Crusoe* with its under-current of naïve religious feeling led to talks on religious and moral questions. Similarly our geographical and historical knowledge was widened.

After the first two years of golden freedom, we were obliged to introduce two hours of compulsory reading and arithmetic, but each pupil, or little group of pupils, worked at its own rate. In the fourth year the hours of compulsory work have been increased to three or four every day.

In June, 1928, the examination was held and our pupils passed fairly well, but more important than any examination test is the influence of this 'free' school life on them.

It must be remembered that our experiment has been only half-way, which makes it difficult to estimate the results that would have followed from *full* freedom. These four years have been a 'growing' time, developing the character of the children more than giving them positive knowledge. The results will not perhaps show until the children are grown men and women. Others have described our children as *kind*, *frank*, and *interested*. We have been in constant touch with the parents by means of parents' meetings held in our school-room. We encountered a considerable amount of scepticism at first, but once won, the parents showed their sympathy by providing many things for our class, and by presenting two petitions to the education authorities asking for an extension of the 'free' experiment. The result is that we now have twelve 'free' classes instead of the original two.





# My Experience of Four Years' Experimental Work

By Gertrud Lundholm

(*Vanløse School, Copenhagen*)

THEY are as busy as bees. Both the gifted and the less gifted find scope for their creative abilities, in one direction or another. They are kindly, tolerant, and ever ready to help one another. They form a class community. They are receptive and communicative, approving good or disapproving evil, as the case may be, and naturally self-reliant.

It is after four years of constant work in 'free' classes that I am able to express the above opinion, and in the following article I shall relate my experience.

## Materials

First and foremost I procured materials and surroundings suitable for children: things which small hands can take hold of, examine, weigh, measure, compare and value, things to occupy hands and brains, and so promote growth. A large proportion of the materials was designed to awaken interest for and to promote skill in reading, writing and reckoning. I will not dwell on those means of educating the senses and imparting knowledge, as most people are familiar with the Montessori method, the work of Decroly in Brussels, and of the J. J. Rousseau Institute in Geneva.

But, in addition to these exercises, there was the use of tools and implements which in the hands of children stimulated their creative faculties; clay, knives, scissors, paper, wooden bricks and building bricks, bast and sand-boxes.

Living among children, we soon had at our disposal quite another source of material. It was nature herself which supplied that material in the form of fruit, seeds, leaves, stones, mushrooms, various kinds of earth, snails, fish, birds, and a tortoise, whilst masses of flowers also found their way into the class-room. I am inclined to think that one could assemble a complete set of materials simply by availing oneself of the objects which the children, with their delight in collecting, will spontaneously bring to school, provided they are left free to do so. We also made trips to a lake in the neighbourhood, and to the fields and

watercourses, and in the end we acquired a garden of our own, which was tended by the children, under the direction of a lad of twelve. This year we have extended our field of observation by paying visits to a neighbouring town.

## The 'Living Word'

The thing which above all infuses life and promotes comradeship is the living *word*, by means of which a class of children becomes an *active and united community*. The children are allowed to talk during their work, both with me and with each other. Sometimes the whole class takes part in such conversations. For instance, one may hear a boy exclaim: "Father's fish has got young ones to-day." Or there may be a long talk about laying eggs, or about those fish which bring forth living young. They do not tell these things to the teacher, but to their playmates, who, in turn, have other remarkable events to report. Some of the children relate their experiences with a great deal of expression; they not only tell what they have seen, but exhibit strong feeling. Such statements as above described generally lead to long discussions in childish language and stimulate reflection. I have spoken much, especially to the one class which is my own. Perhaps I have spoken too much, for I have the feeling that my talking may have made things too easy for them, but after observing the charm, feeling, originality and sincerity with which the children address each other, and the loyalty, solidarity and fellowship displayed in such conversations, I think that the living word belongs first and foremost to children.

## Group Work

The other link which binds us together in a class is collective work. From September last until now we in the third class have had for our main subject the autumn with its fruits, leaves and grain. The children themselves have brought these things to the school, where they have examined



and systematized them for days and weeks. We have lately paid a visit to a farm in order to watch the work of harvesting. We had already made little toy barns and silos and now we were able to see these things in real life. When the weather turned colder we made a bonfire outside the hut and built a baker's oven with small bricks; another day we built a hearth and made tiles; then we borrowed a coal-scuttle and examined the stove made of Dutch tiles, as well as the central heating apparatus in our school.

As far as possible we always got into direct touch with the object we were interested in, so as to avoid mere verbiage and the use of words of which we did not understand the meaning. It is not enough that a child should painfully try to explain an unfamiliar idea in other words. If we examine the explanation offered we shall find that it merely conceals ignorance. Therefore every excursion is profitable which brings children into contact with unfamiliar objects and surroundings. As an example, I may mention that one day we happened to come across a yoke, and we allowed those who wanted to try it on. If some day one of these children should come across the expression "under the yoke" he will understand its meaning perfectly.

### Time-table

The time-table for a day at this time of the year may be perhaps the following: We may devote an hour or so to examining each other's work, after which the children may engage in individual work, such as drawing, fashioning things out of clay, or writing a description. The rest of the day may be devoted either to creative work or to practising games, or other pursuits requiring skill. It is interesting to note that at nine years of age children generally give up handling materials when they wish to read, write or count.

When children together with their teachers have gradually succeeded, according to their capacities, in entering into the spirit of the school and creating favourable surroundings, the right conditions are provided

for harmonious collaboration between children and teacher, so that they form one body, and it is not only the children who 'grow,' but the teacher likewise.

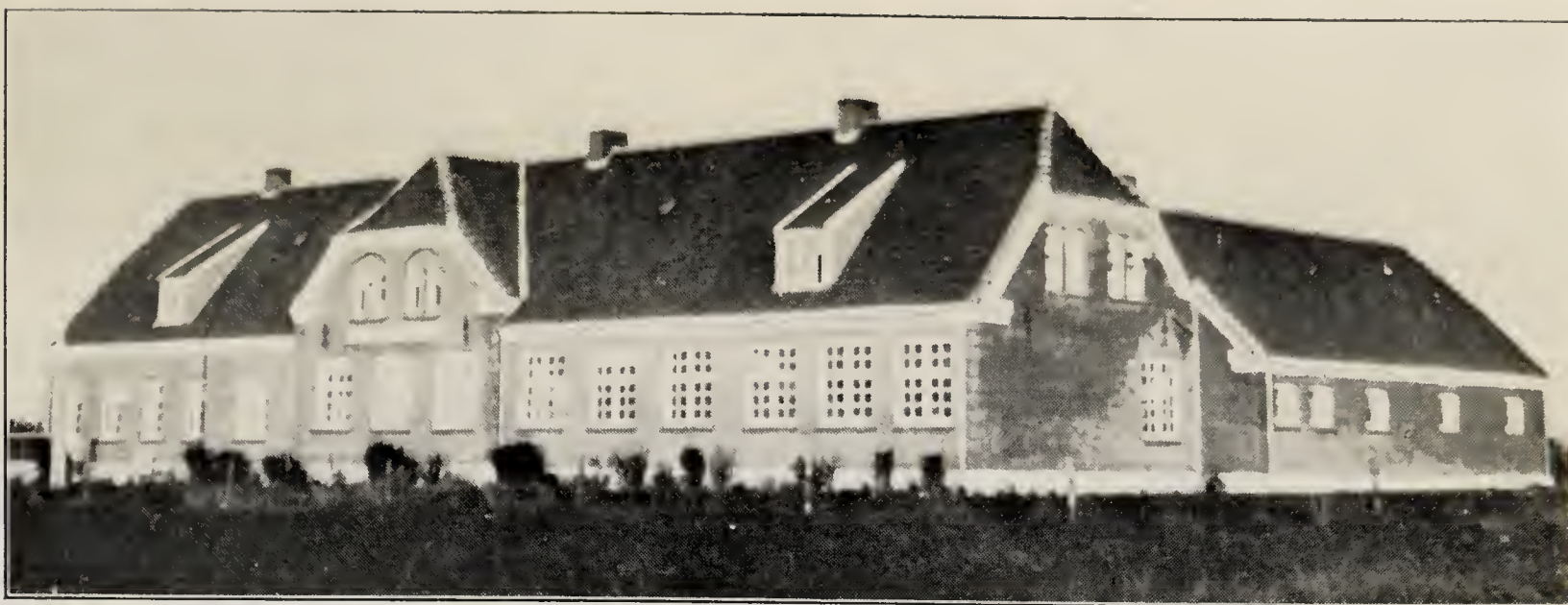
Some may say: "Oh, but things don't always go so smoothly and harmoniously." No doubt one has sometimes to deal with children who are badly brought up, and of a quarrelsome and shifty disposition. In such cases the reason for this should be investigated, so as to discover whether sickness may be the cause or whether it is due to an unfavourable home environment. The child in question should in any case be treated with great patience and consideration, both on the part of the teacher and the pupils, who instinctively feel that something is amiss and are always ready to help.

Children who have had the advantage of spending their schooldays under such conditions as those described will be able to choose their own work in life and to undertake responsibility when necessary; they will be painstaking and will know how and where to obtain any information they may require, and, finally, they will enjoy collective work whether in a larger or smaller group or community. It is my experience that backward children should never be expelled from a class. On the contrary, they should be treated with special kindness, and even if they do not make much progress in learning, their human side will be greatly developed. They are, in fact, a positive asset to a class, and they themselves are made happy by the variety of the life they lead.

Communal life develops powers of appreciation. Children are interested in each other's achievements, comparing them with their own efforts. Their ideas of right and wrong become more and more defined, and when they make a mistake it is often not the teacher who corrects them but rather their class-mates. Toleration and the knowledge of self are all the time growing.

I am convinced that the future will see the introduction of some such form of education as I have sketched in this article, a future when men will perform what they can, say what they feel and think—neither more nor less—and when all will be actuated by goodwill towards their fellows.





The Village School.

Velling-Ringkjobing.



A Lesson at Haderslev.



Individual Work at Haderslev.





Group Work.

Girls' High School, Aalborg.



A Class at Vanløse School, Copenhagen.



# The Use of Tests and Observation Charts with Feeble-Minded Children

By Sophie Rifbjerg, M.A.

DURING a stay of two years at the Kellerske-Aandssvage-Anstalts Skole," I became interested in feeble-minded children, and when later I came to teach such children in Copenhagen I shared the common view. This was that, in a sense, these feeble-minded were much like normal children, only slower in comprehension; and further, that if greater strictness in the way of order and discipline could be employed, they would develop into respectable citizens, i.e. would be able to fill some unimportant niche in society, though admittedly people of inferior mentality. According to the best models, and to the best of my ability, I tried to follow this procedure, but it soon became clear to me that it was not successful.

In the fine organic whole into which my class teaching was supposed to transform the class, so great anomalies made themselves felt that at last I *could not help* noticing them. The 'word-blind' and the 'unstable' were the first to claim attention. For years I worked with the word-blind, partly to help them to participate in the general teaching and partly to find out in what direction their defect lay. Literature on this subject could give me no assistance, and a thorough psychological examination of the question was impossible for several reasons.

The 'unstable' section consisted of those who were kept in check only by enforced discipline and powerful psychic suggestion. One child, indeed, was scarcely able to follow the written word. He was good-natured, obedient and most willing, but every now and then his eyes would wander, his fingers would be busily engaged with something, and the reading be entirely forgotten. We then agreed that I would help him to concentrate by constantly glancing at him, and I can still see before me the slight, nervous jerks with which he again fixed his eyes on the book. One day I noticed that his face, usually so round and smiling, had become drawn andaggard.

This fine organic whole became more and more illusory!

It was Maria Montessori who actually opened my eyes, by proving that the idea of 'the child,' on which the teaching of both normal and M.D. school is based, was but a theoretical abstraction, and that, in reality, every child should be regarded and studied individually; also that this referred in a higher degree to the feeble-minded, whose eccentricities were so pronounced. Further, it became obvious to me that reading, writing and arithmetic were not of so decisive importance for the future of the feeble-minded as their position in the instruction implied; moreover, that the development of character and temperament were more important than intellectual standard.

An examination of the reading of the feeble-minded, when compared with that of poor readers among normal children, proved that even the best readers in the upper classes of the M.D. school were not superior to the poor readers in the lower classes of the normal school.

The task must be to impart to every one that which is most needed. For this, one must first become acquainted with each child individually, and must take into consideration its family, origin, physical constitution, intellectual gifts, temperament and character.

To accomplish this gigantic task, even in a small way, I decided to apply some of the existing resources at my disposal.

For testing the intelligence of the children I used a translation of Terman's Tests (Terman: *The Measurement of Intelligence*, 1919), and, to obtain an individual idea of each child, an Observation Chart invented by Dr. Martha Mushow, Hamburg. I do not think that these psychological examinations have made my work for the feeble-minded any easier; they have only disclosed the problems in all their complexities. Each child has become far more precious to me, for these children's lives are one long series of sufferings from birth to death.



The following example may give an idea of my working method with Intelligence Tests and Observation Charts:—

### **The Psychological Characteristics of the Child**

**Orla, J.**

#### *Self-consciousness*

He had no self-confidence, and did not undertake any important tasks.

#### *Self-control*

He was so quiet and reserved at all times that one did not notice him at all. It needed very little adversity to disturb his balance, yet, in the ordinary course of events, he generally managed to steer stealthily clear of the rocks. If a boy happened to push him, or if I chanced to place the slightest pressure upon him with regard to his work, he immediately felt persecuted and was on the point of tears.

#### *Selfish or Unselfish*

He had really nothing to give, but if he had something, he felt it an honour to be able to give to the *upper* half of the class.

### **The Child's Place in the Class Community**

#### *School Discipline*

He submitted very quietly to the order of the school, never interrupted, never missed a lesson, and was hardly ever late. He was very loyal, but took no interest in school discipline itself. On the contrary, I often had the impression that he was actually pleased when others contravened it.

#### *Attitude towards his School-fellows*

He kept close to his comrades, without actually attaching himself to them. He came from the same school as Svend Aage, and was strongly attached to and dependent upon him. Whenever I reproached a boy Orla always said: "Me and *Fen* Aage, we are never late, we don't fight, etc."

Svend Aage was Orla's one fixed point in the school, and it hurt him when Svend turned against him in 1923 and began teasing and tormenting him. The children's summer holidays (the whole class was in the country with me for three weeks) were a period of continual suffering for Orla, because of Svend's treatment of him. The other boys had no liking for Orla, and at Svend's instigation teased and tormented him. Orla vented his temper on the weaker

boys, and this resulted in repentance and tears. We succeeded in making him understand that Svend would rather play with the bigger boys, and that he would be wiser to find another playmate, or to play alone. After great patience we succeeded in restoring his mind to peace.

It was curious that after the lapse of about a week his bed was never dry. There were already four or five boys who had to be lifted from their beds every night, and now we had to give Orla the same attention. In contrast to the others, who were thoroughly drowsy and like sandbags to get out of bed, Orla was at once wide awake, could help himself, and smiled gently when he was tucked up again. Apparently, he was freed from the spell cast over him by Svend.

After the summer holidays of 1923 he seemed quieter, but duller. He did the work he was asked to do, but nothing more. He now kept company with Frode, and although he was not very closely attached to him, he was, however, very particular that Frode associated with him. It was very painful to see him left out in the cold, yet so full of longing to enter into the common life.

After a stay in camp in 1924 his position was improved. He had not grown more intelligent nor cleverer, but Erik (who belonged to the upper half of the class, but had his weak points—word-blind and not absolutely brave) sat next him in class and walked beside him in the ranks, when Frode was not there. One day Orla experienced the triumph of being able to turn Svend Aage down, and was able to choose between Frode and Erik, who both wanted to walk beside him. He was shyly happy and beamed like the sun when, finally, Svend had to give way.

#### *Attitude towards Teachers*

He had confidence in his teacher, and I think it meant much to him. It was, after all, something that there was one who appreciated him—even if it were only the teacher.

### **The Child's Demeanour in Practical and Intellectual Matters**

#### *Language*

His speech was defective, and he could not pronounce combinations of sound with



"k" and "s." Even the sounds he could produce he pronounced very badly, so that his language was very deficient.

He did not speak much, but quite often came to me with something in which he was interested. Unfortunately, it was difficult to understand him. One either had to let him chatter, or to make him repeat over and over again, and both these methods impeded his conversation with others. However, it did not seem to influence the children, for I never heard them say "What?" to him when he told them something. I admit that I often had my doubts as to whether any of them cared to listen, or whether they just let him talk on without troubling to understand at all.

#### *Play*

He was fond of playing, but did not quite understand how to play, and was not reckoned with at all by the other boys. In particular he did not understand how to play alone. His play was devoid of imagination, and he used no other toy than a set of reins. Gymnastics and sports did not appeal to him, but he did not shirk games and maintained a fairly moderate standard in the group.

#### *Work*

He was my best plodder and was really always keen to work, but he very soon seemed to reach the limit of his ability, and became downcast when there were difficulties to overcome.

He worked quickly, but was so easily diverted that it appeared as if he worked slowly. He would rather sit brooding all day than seek advice.

### **Various Occupations**

#### *Singing*

He liked singing, but his voice was not very wonderful, and in parts his diction was frightful. He seemed to realise this himself, for he often said "No" when asked if we should have a song. The curious thing was that he always joined in, and apparently gave himself up entirely to the mood of the song.

#### *Handwork*

He did his work steadily and conscientiously, but had no adroitness with his fingers nor aesthetic sense.

#### *Drawing and Painting*

On the other hand, it seemed to me that he had some taste in his drawings. They looked somewhat muddled and ragged, but generally they held quite decent work. During his first and third years at the M.D. school he had been very keen to draw after the Montessori 'filling in' method.

#### *Writing*

As a consequence of the training of the muscles of his fingers he was very quick at writing. He was not very careful with the formation of the letters, but his handwriting became quite fluent.

### **Intellectual and Theoretical Work**

#### *Reading*

To a certain extent he mastered the technique of elementary reading, but his defective speech made it appear that he read very badly.

#### *Arithmetic*

He finished the work set, before anyone else, but he quickly reached a stage when he came to a standstill, and could neither advance nor go over the old ground again, his interest seeming to have vanished entirely.

An intelligence test gave him A. of 6.7 and Q. for .53: age 12.5. Thus, according to Terman, he was decidedly weak-minded, almost imbecile. He did not give the impression of so low a standard of mentality in the ordinary way, which may be explained by the fact that he was old compared with his comrades; also that he had acquired in life through experience a *certain* ability, which was proved in his intelligence tests, for he gained his marks in the so-called practical questions.

Of the memorizing tests he solved only one, namely, to give four figures, which corresponds to the performance of a child of four.

His perception of forms seemed somewhat strange, for he had to draw five diamonds (from a copy) before he could get two correct. Thus he did not pass the test; but I wanted to see if he could not draw this figure, which he had previously drawn a thousand times by means of a Montessori figure, 'filling it in' with coloured chalks.



His sense of language was very slight indeed; he could neither criticise nor compare.

Combinations of words, to form sentences out of three words (Terman, ix., 5), or to produce sentences out of words wrongly placed (xii., 4) he could not manage either. It was also impossible for him, in spite of much sweating of the brow, to pass a test (v., 5) which consists of readjusting a visiting card which has been cut across diagonally, and laid with the cut edges away from each other, so that it again forms a visiting card.

To watch him during the examination, as also in the ordinary way, gave me the impression that he was going back. He seemed to be worried and mentally strained, as if unconsciously he reacted against this decline; now and then his face lit up with a beaming smile, but his general mood seemed to be rather dull.

The school physician made a series of notes on his medical chart, as to his physical condition and home surroundings, but owing to lack of space they are not included here.

## A Village School Experiment

By Uffe Jensen

(*Velling-Ringkjøbing*)

*Velling is in the West of Jutland, near the coast. About 87 children from the small farmer population attend its school, which is divided into three classes, under the care of Mr. Jensen and two women teachers. From November to May all the children attend every day, but in summer instruction is mostly for the smaller children, and the school is then under Mr. Jensen's care alone. The school buildings consist of 3 classrooms, a gymnasium, and dwellings for the teachers.*

It will be impossible in most Danish State village schools—perhaps in all—to carry through the ideas of the New Education; because parents and school authorities do not understand the need of this education, except in rare and isolated cases. Neither the liberty, the space, nor the apparatus are available, without which the term is a mere parody. The belief in the necessity of cramming children with what is usually termed ordinary school subjects will for long act as a hindrance to modern school work among the general population.

As it is, however, not a matter of indifference *how* the cramming is done, I decided to experiment with the Dalton Plan, which, to a certain degree, allows for experiments within the prescribed limits—among other things, one room only for the teaching of all subjects. I hoped to bring about by the Dalton Plan a more independent manner of working on the children's part, and it seems to me that, to a certain extent, I have been successful.

I began in November, 1927, with weekly assignments in the following subjects: Danish, Arithmetic, History, Geography and Nature Study. A limited number of

the necessary reference books were procured, and the work was done every morning from 9—10 o'clock. In the winter there is week-day teaching in this district from 9—12 a.m. and 1—3 p.m. The two afternoon classes have developed into talks, with singing and gymnastics when desirable.

Before the present winter session I held a meeting of parents, with a view to obtaining their ideas. They were unanimously in favour of the new method.

The way in which the children use the reference books has proved that the comprehensive side of their reading is the side least cultivated; now, of course, this faculty will be trained. When the children get into difficulties they come to us for help if they cannot get it from one of their school-fellows.

We are handicapped, naturally, by the fact that we can offer the children only book-work. In every school there are children whose interest in such work is very slight, but who are vitally interested in technical and hand work. It is also rather a hindrance that work on so many subjects is done in the same room.



# Danish Secondary Schools

By Julius Nielsen

(Principal: Metropolitan School, Copenhagen)

## Historical Development

THE High School in Denmark originated during the Catholic period, not a few existing secondary schools tracing their history back to schools attached to churches in mediæval times. In these the preparatory Trivium course was generally the full extent of the instruction given. As the country did not possess a University, students went chiefly to Paris to prosecute further studies, and later to German and Italian seats of learning. A Collegium Danicum was established in the University of Paris in 1150, and Danes taught in the Parisian advanced schools. After the Reformation, about 60 'Latin' schools were founded in the market towns, many of these with lower classes only. Subjects were few, teachers' conditions wretched, and the pupil-teacher system in operation. About the middle of the 18th century, Pietism, with its emphasis on instruction in 'real' subjects and modern languages, philanthropism, and the new humanism, brought a stimulus to education, and a number of private schools were established. These grew and developed during the next hundred years, and then there began to be developed a Real course (aged 10-16) for those who were to be prepared for practical life. This course included Danish, English, German or French, history, mathematics, and science subjects. A course in Real subjects was also introduced into most of the Royal Latin schools. In 1871 the direct connection between the primary and the Latin-and-Real school was broken, making private tuition between the ages of 10 and 12 necessary, and at the same time the matriculation course was divided into a historical-linguistic and a mathematical-science side. By this time also only 12 of the Royal Latin schools remained; there was one boarding school, and a few

private and communal Latin schools, a few of which were open to girls, or were for girls only. Since 1875 women have been admitted to the University. In 1903 the law that still governs the High School in Denmark was passed.

## The Present State of Secondary Schools

### School Organisation

The High School is no longer called the Latin school, but the higher common or public school, i.e. secondary school ("Almenskole," the name being taken from the Norwegian and Swedish school nomenclature). It receives pupils at the age of eleven plus after an entrance examination which must substantiate that they have attained a satisfactory standard in primary school subjects: in the mother tongue (oral and written), arithmetic, writing, history, geography and natural history. There is thus created once again a direct association between the public elementary school and the high school, to the great advantage of both.

The complete Secondary School is divided into two sections: the middle school and the gymnasium. The middle school comprises four one-year classes through which all pupils pass (ages 11-15); the gymnasium consists of three one-year classes (ages 15-18), which are sub-divided into three branches: a classical-linguistic side (chief subjects: Latin and Greek); a modern language side (chief subjects: English and German); and a mathematical-science side (chief subjects: mathematics, physics and chemistry). For those who do not wish to pass into the gymnasium, but who desire to widen their middle school education, there is a Real class (15-16 years).

## WEEKLY TIMETABLE FOR MIDDLE SCHOOL AND REAL CLASS.

	1. M.	2. M.	3. M.	4. M.	R. Class.
RELIGIOUS INSTRUCTION .. .. .	2	2	2	1	1
DANISH .. .. .	5	4	4	5	4
ENGLISH .. .. .	6	3	3	3	4
GERMAN .. .. .	0	5	4	4	4
HISTORY .. .. .	3	2	3	2	2
GEOGRAPHY .. .. .	2	2	2	2	2
NATURAL HISTORY .. .. .	2	2	2	2	2
PHYSICS AND CHEMISTRY.. .. .	2	2	2	2	2
ARITHMETIC AND MATHEMATICS .. .. .	4	5	6	7	6
WRITING .. .. .	2	1	1	1	0
DRAWING .. .. .	2	2	1	1	0
PHYSICAL TRAINING .. .. .	4	4	4	4	4
SINGING .. .. .	2	2	1	0	0
FRENCH .. .. .	0	0	0	0	4

N.B.—Those who intend to enter the Gymnasium may obtain 4 hours' Latin weekly in the 4th middle school class (4. M.) by giving up one hour in Danish, writing, drawing and mathematics. By other alterations it is possible to obtain instruction in wood-work and in needlework. The length of an 'hour' period is 50 minutes.



No privileges are attached to the annual examination in the fourth middle school class, but successful candidates in the Real examination (the Real class leaving examination) may apply for posts in the railway, postal, telegraph and customs services, and may also (with certain additional tests) study at the Agricultural High School, the School of Dentistry, the Technical Training College and the Pharmaceutical Institute. The Student's Examination (the leaving examination in the highest gymnasium class) gives the right of admission to the University; the aim of the gymnasium is to give its pupils an advanced secondary education, which will also form the necessary foundation for further studies.

Syllabuses are fairly rigid both in the middle school and in the gymnasium; the time-table cannot be radically altered, and those lessons that must be gone through in a certain course are fixed by minimum demands. In the Real class a little freedom of choice is allowed both as regards work and subjects (one of the foreign languages is not obligatory, nor is mathematics obligatory for girls). The weekly hours of teaching are relatively long: 36 periods of 50 minutes. The maximum number of pupils in a gymnasium or Real class is 24, and in a middle school class 30.

#### WEEKLY TIMETABLE FOR GYMNASIUM.

	Classical-Linguistic.			Modern Languages.			Mathematical-Science.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
RELIGIOUS INSTRUCTION .. .. .	1	1	1	1	1	1	1	1	1
DANISH .. .. .	4	4	4	4	4	4	4	4	4
HISTORY .. .. .	3	3	4	3	3	4	3	3	4
GREEK .. .. .	6	6	6	0	0	0	0	0	0
ANCIENT CULTURES .. .. .	0	1	0	1	1	1	1	1	1
LATIN .. .. .	6	5	5	4	4	3	0	0	0
ENGLISH* .. .. .	2	2	2	5	5	5	2	2	2
GERMAN ! .. .. .	0	0	0	4	4	4	0	0	0
FRENCH .. .. .	4	4	4	4	4	4	4	4	4
NATURAL SCIENCE† .. .. .	2	2	2	2	2	2	3	3	2
PHYSICS AND CHEMISTRY.. .. .	0	0	0	0	0	0	6	6	6
MATHEMATICS .. .. .	2	2	2	2	2	2	6	6	6
GYMNASTICS, HANDWORK AND SINGING ..	6	6	6	6	6	6	6	6	6

\* Can be exchanged for German in the classical-linguistic and mathematical-science branches.

† Biology, physiology, astronomy, geography and geology.

#### The Various Types of Schools

These grades of classes (the gymnasium, Real class, and middle school) are found (1) partly in schools which have all three grades (though sometimes without the Real class), the so-called complete advanced secondary school or gymnasium school (of which 33 belong to the State, 14 are communal and 10 are private)—and of these most of the private and a few communal schools also include a primary school similar to the ordinary public elementary school classes for pupils aged from six to eleven; and (2) partly in schools, usually called Middle-Real Schools, which consist of the first two grades only, the middle school and the Real class. The last type of school is either communal or private, and generally has associated with it a primary school or at least some preparatory classes. The number of Middle-Real Schools is about 230, of which, however, about one-fourth is organised on a somewhat different plan, i.e. in accordance with the scheme in force before 1903. The great majority of both gymnasium schools and Real schools are co-educational, very few being for boys or girls only.

The number of State and communal schools has risen considerably since 1903, as in 1918 and 1920 a number of private gymnasiums that were unable to maintain themselves any longer owing to the period of high prices during and after the war, were

taken over by public authorities. At the same time the remaining private gymnasium schools were guaranteed considerable State grants. Government support was later extended by law to communal and private Middle-Real schools. The number of pupils in State schools on 1st September, 1928, was 10,320. In 1926 the Student's Examination was passed by a total of 1,412 candidates, of whom 438 were women. Sixty men and six women were on the classical-linguistic side, 430 men and 341 women took modern languages, and 484 men and 91 women were in the mathematical-science group. Of these, however, only 1,231 were school candidates, the remainder having prepared privately or by special courses. In 1927 the Real examination (or the older form of this examination, or a slightly modified form for girls) was passed by 4,816 candidates.

Boarding schools do not play an important rôle in this country: of the gymnasium schools only five are true boarding schools and even these have at least as many day scholars as boarders.

#### Training of Teachers

Would-be teachers at gymnasium schools are normally educated at the University (about six years' study) and sit for the School Official's Examination (candidati magister), which in the Faculty of Philosophy embraces one principal subject and one sub-



diary subject, and in the Mathematical-Science faculty, one principal subject and up to three subsidiary subjects. Having passed the examination, the graduates take a six months' course in practical and theoretical pedagogy. The younger class of gymnasium teachers are known as 'Adjunkts' (salary in State schools, 3,480kr. rising to 5,640kr.), the older as 'Lektors' (5,400—7,200kr.). The minimum number of hours of teaching is 27 per week (14 after the age of 55). The salary of a leader of gymnasium school, a 'Rektor,' is 7,500kr. rising to 9,000kr.

There is really no official training for Middle-Real school teachers. Most of the teachers have therefore been trained as primary school teachers and have then, by means of further private study, obtained the wider knowledge necessary for this type of teaching. For about twenty years, however, there has been in existence a private training course for subject specialists in this branch of teaching.

The inspection and supervision of secondary schools lies with the Ministry of Education, which exercises supervision through two Inspectors, one for gymnasium schools and one for Middle-Real schools.

### Characteristic Features of the Present Danish Secondary Schools

It is naturally difficult to judge objectively the schools of one's own Fatherland, and in which one works. I shall therefore content myself by dealing with certain features, which partly by comparison with the school systems of other countries (though I do not know English schools from first-hand experience) and partly by comparison with schools of olden times in this country, have forced themselves especially before my notice.

Most foreigners are struck, and usually favourably, by the simple natural relationship that rules between teachers and pupils. This tone is quite old in our schools, dating from before the beginning of last century. It has certainly been further strengthened by the fact that our school, essentially like its English prototype, has laid more and more stress on physical education, especially open-air sports. Another contributing factor to this happy relationship is the size of the schools, which on the whole is not too large, the State schools having an average attendance of about 300.

The Danish secondary school, particularly perhaps the State school, is a thoroughly democratic institution; a direct connection exists between it and the

public elementary school (from which transference occurs in the fourth or fifth class), and the earlier low school fees (with many free places and scholarships) were succeeded in 1918 by a school tax, which varies according to the income of a child's guardian, so that a guardian with an income below 4,050 kr. (about £220) pays no tax, with an income of 4,050—5,050 kr., three kroner a month, and so on to the highest tax, which is 16 kr. a month (for incomes over 16,050 kr.).

The development of the High School has, as seen above, done away with the supremacy of the classical side. Since 1903, it has been possible in Denmark to be a University student without knowing Latin. And while in former times the study of Latin was begun at an early age, it is now introduced late by reason of the didactic proposition that one ought to proceed from the easier to the more difficult, from the simple to the complicated. In this connection, modern languages have been drawn into the foreground, and English especially has obtained a strong position, while the free scope accorded to French has been somewhat restricted. From the lowest middle school class, special weight is laid upon science subjects in relation to the full utilisation of observation and the intuitive principle of instruction.

With all these subjects in which the pupil's own work can develop, teaching schemes are required that will allow this to take place. And if, in past centuries, the school could be characterised as exclusively a lesson school, since 1903 activity and the auto-activity principle have played a very great role. Room has also been made in the school for manual work—woodwork, in connection with the teaching of physics; often physics-handwork, in which pupils construct their own scientific models and apparatus.

Neither did the secondary school, after the reform of 1903, remain untouched by the Grundtvig school of thought; thus greater emphasis has been placed, than was formerly the case, on the teacher's ability to use the 'living word,' the personally-conveyed expression.

The High School seems to be influenced only to a slight extent by the so-called new school ideas. A few schools that have infants' schools attached have experimented with Montessori and Decroly. Here and there a little teaching according to the Dalton plan has been carried out. In quite a few places self-government has been tried. On the whole, the Danish secondary school stands cautiously awaiting and observing the new.





# Group Work in the Girls' High School, Aalborg

By Elisabeth Brønsted (Principal)

WHEN, some years ago, ideas of a new and freer educational system began to arise in this country and to be seriously discussed, one point appeared to us to be of paramount importance, viz., the idea of making more use of the child's need of self-activity. Because the teacher desired to make the acquisition of knowledge as easy as possible, he explained everything and removed all difficulties. A lesson was considered well arranged if the teacher left everything clearly, or preferably finally, understood by the pupil. The teacher did all the real work, while the child remained passive and merely receptive. Unquestionably, in this form of teaching some of the pupil's abilities are not employed or made the most of, and in certain children these very abilities are the most important or characteristic part of their mentality, and they must suffer during their whole school life from conditions which check their natural development.

Therefore 'freedom' for the child was not our principal object when we changed the system of work in this school. We did not desire freedom in the sense of having no fixed times, places, subjects or working plan, and still less did we wish to grant freedom to work or not to work. Our main objective was to give certain powers in the child a better chance of development. We did not wish to break away from the old system but to extend the working plan of the school, so as to use the child's active as well as his passive abilities. We wanted to unite the 'telling' and 'listening' of the old school with the individual work and activity of the new; to keep the old school's regular time-table while giving time and opportunity for the child's own work; to keep the possibility of the teacher's influence and direction over the child and yet to have the child more in the foreground, both while the teacher explained the subject and while the child was being questioned on it. This was the point of view which led us four years ago to ask the inspector's permission to alter the method of teaching in the Middle School (eleven to fifteen years).

In order to afford the child time to work for itself it was necessary to concentrate on a few subjects and to allow longer periods than the usual 40—50 minutes' lesson. Therefore we divided the year into four terms and the subjects of study into four parts, so that in each term we included only two or three subjects. In this way the children's interest was concentrated on the subjects, the home-work made easier, and time provided for the children to find things out for themselves instead of using the teacher's explanation. In the old system there were six lessons every day, separated by breaks of ten minutes (half an hour in the middle of the day). Under the new system there were only three lesson periods, each double the length of the old ones, divided by two breaks of 25 and 40 minutes. This caused less disturbance and permitted concentration on individual work. We experienced some difficulty in arranging for individual work in each subject. In the first place, we had to provide books for a reference library, and also to map out the year's curriculum in each subject in a way suitable for the child's own reading, so that it might be able to grasp the work and get interested in it without undue strain or haste.

It is difficult to give any description of the development of this system in practice, because each teacher has been allowed to adopt his own method of attaining the common end in his own subjects. However, in kindred subjects a similar method has developed, and this may be briefly summarised.

In the explanation of the subject the children take an active part, explaining words, giving translations, talks and even lantern lectures. They prepare these partly at school, partly at home, either by themselves or in groups which divide and study the subjects and explain them to the others in the class. The children are responsible for the work; they make the arrangements and see that all necessary apparatus is ready. The teacher first gives them a short explanation—written or oral—of how to set about the work and a list of the books they



will need. The head of each group is always chosen by the children themselves and has to divide the work within the group. It is interesting to see how the children know each other and understand how to allot the work according to the varying capacities, how some are born to follow and some to lead. In such a system the clever ones have enough to do and the less gifted are not over-burdened. Means are also afforded for giving and receiving help in an efficient and companionable way, while at the same time each child goes at his own pace and makes a personal contribution to the task.

As far as the testing and correction of work is concerned a distinction is made between work which can be examined in the regular course of class lessons and the work which requires to be expounded by the children themselves. In the first instance

the teacher conducts the lesson. In the latter case the children describe and explain without interruption what they have already studied; then the subject is discussed by the rest of the class. Children often keep records of home-work in order that the teacher may know their progress in a particular subject.

It may be said that this system has brought life into our work and has increased the children's pleasure and interest in it, while they have understood it better and had more opportunity for concentration. But far more definite results could be obtained by a reasonable co-ordination of the different subjects, and by arranging our final examination, wherever possible, as a test of intelligence rather than as one of knowledge.

## Individual Work in the Seminaries (or Teachers' Training Colleges)

By Georg Christensen, M.A.

*(Principal: Haderslev Training College for Teachers)*

THE object of these experiments in the State Seminary of Haderslev was to remodel the character of the work done by the pupils in such a way as to substitute for the treadmill of lessons and examinations, tasks, problems and exercises of a more truly educative, because more stimulating, tendency, and calling for more individual and independent effort. Tasks of that kind are, indeed, not unknown in other seminaries, but as far as I am aware they are only set occasionally and are confined to some particular subject. In the Haderslev Seminary, on the contrary, they constitute an essential part of instruction and are applied to all subjects excepting, of course, exercises of mere skill or dexterity.

### Examinations v. Educational Reform

Many of the younger teachers in seminaries would gladly adopt a freer form of instruction were they not afraid that it might have the effect of their pupils obtain-

ing fewer marks in the examinations conducted on present lines. That fear is, I believe, groundless, but it cannot be denied that those examinations, consisting mainly of memory tests, present an obstacle to any thorough reform of seminary education. Although some reform is generally admitted to be desirable, the favourite idea seems to be to curtail this or that subject. Some people fail to see that a little less or a little more is quite beside the point. There has been so much idle talk on the subject that the question has virtually been shelved, and what must now be urged is a radical change in the whole system of education. The purpose is to impart to pupils an education that shall prove more fruitful in later life and more helpful to them in their duties and their work. That a consistent remodelling of the character of the instruction given would involve a complete change in the form of the examinations, in the direction of training pupils



to take up any new subject and readily to adapt themselves to new situations and requirements, goes without saying.

What is urged in defence of the traditional lesson-learning, with the teacher's accompaniment and his more or less soliloquising catechisation, is that it affords definite information—a thing which, indeed, is by no means to be despised, even though most of it is of no practical value to school children, and some of it no use at all (for instance, grammar and exegesis). But to spend hours in mere cramming is a waste of the pupils' time. For the great majority who nowadays take examinations as a means of qualifying it is extremely irksome to be examined, say for the fourth or fifth time, on the same subjects, only each time out of a bigger book, but always on the same subjects, such as universal history, universal geography and universal natural history.

### Individual Work

The difference in the mentalities, aptitudes and qualifications possessed by different pupils, whether in a seminary or a public school, presents one of the most serious problems. Clever pupils, on the one hand, must not be bored and kept back, nor, on the other hand, must the less talented be made to feel that their efforts to keep up with the rest are hopeless. Neither lesson-learning nor class teaching, which considers pupils in the mass, can solve the problem, but independent and individual work will surmount the difficulty. It is equally emancipating and profitable in the case of the mentally well-endowed and the less gifted. It affords to both an opportunity of assimilating and imparting knowledge to the measure of their ability and energy. In my own experience I have found that even the lesser gifted can show surprisingly good results provided that they have carefully collected and arranged material, because individual work is incomparably more interesting than class teaching.

Here are a few examples of how instruction can comprise independent work within the limits imposed by the requirements of present-day examinations.

For all subjects which can be classed as historical in the widest sense the library occupies the same place as the laboratory

for natural sciences. Those abstract or historical subjects may be regarded as the innermost sanctum of a seminary, which nevertheless must not be reserved for the 'high priests,' but must at all times be freely and generally accessible. In order to afford pupils guidance and practice in the use of manuals one may begin by letting them search for 'commentaries' on a poem or piece of prose. That will accustom them to extract from a lengthy article all that is necessary in a particular connection, and to look for information when required. They will in this manner discover for the first time the value of books as guides.

One may soon proceed to set small special tasks which one of the boys may wish to undertake. There is abundant biographical material or certain historical phenomena which may be tiresome and trivial for a teacher to dwell on. On the other hand, for the pupil who is asked to compose a small essay out of materials of a lengthy article (not from a manual, but from a monograph or direct source, such as an autobiography), it will be a novel and interesting experience to read it aloud to the class. One may also let pupils offer remarks on the characters mentioned in a poem or allow them to deal methodically with that poem. Preparation for this may not require more than a couple of hours. In sociology, by way of an experiment, each pupil has been asked to adopt the programme of one of the present political parties and to explain it and defend it to the class.

In addition to such minor tasks, which may be given from time to time throughout the course of instruction, we have set larger tasks, when a definite subject is given to the whole class, two or three pupils being given the same task and allowed two or three weeks for preparation. Each pupil prepares his own reply and in the course of a three years' stay at a seminary he will be given about twelve tasks.

*Example:* the Reader which is used contains a number of descriptions of natural scenery. During the reading differences between them are commented on, and naturally the class is invited to give similar descriptions, each group of pupils being asked, say, to deal with peasant life as portrayed by different authors; or some particular author may be dealt with in



detail: his life and characteristics, his range of subjects, his principal characters, his style, his opinions and his attitude towards certain questions, etc. About Luther pupils are required to state his thesis on Indulgences; to give an account of Luther's essay *On Christian Nobility*; Luther as a preacher; and his views on education, and so on.

Of a more critical character are the following tasks: pupils are asked to draw comparisons between the various accounts of Erik Plovpenning's death, or between the Saxo and the Roskilde Chronicles of the events which took place between Knud Lavard's death and the battle of Fodevig. The following tasks dealing with ancient history are more in the nature of reports, but yet are excellent exercises: a characterisation of Cimon or Demosthenes according to Plutarch; the reign of Claudius according to Tacitus; the origin of Hannibal's Wars according to Polybius; or the first period of the Peloponnesian War according to Thucydides.

Particular value attaches to tasks based on direct observation; for instance, essays are written and lectures held on the spot on the bronze articles contained in the Haderslev Museum; on relics of antiquity found in this neighbourhood; on the cathedral of this town, and on characteristic village churches in the neighbourhood. These two latter are painted and drawn in ground plan and their external and internal peculiarities are to be explained with the help of historical sources. The pupil then conducts his class-mates through those churches. Of a similar character are the following subjects: the traffic arteries of this place and their history; the water supply, and historical buildings of Haderslev; Haderslev as a port.

The statistical annual also offers comparatively a rich store of materials—both geographical and historical. A comparison between the districts of Randers and Haderslev, with respect to the utilisation of their respective areas; the sizes of the homesteads and their stock of cattle taken from the statistical annual, proved considerable skill in turning to account the Scotch fir trees.

In the study of languages personal observations on the part of pupils may supplement the reading up of the subject, for

instance, in the way of making notes on dialects or foreign words, etc. Observations may be made respecting the hygiene of the school and the psychological differences between highly gifted and less gifted children.

Each time that tasks are set all the literature on the subject, either procurable on the spot or obtained elsewhere, is placed on a shelf in the seminary library for the use of pupils. When a group of them is given a subject of some importance on which to write an essay, they are allowed two or three weeks for writing their essays. After these have been seen by the teacher they can either be left on view or they may be read aloud in the library and be criticised both by teacher and pupils.

It is quite true that the teacher has no little trouble both in finding suitable exercises and in correcting the work. It is not so much the positive information which a pupil can obtain while at his task as the application of a definite method which is important. The teacher's business is not merely to correct style. When the subject has been chosen he may have to spend much time in elaborating it, and on occasion he will treat a subject himself with energy and interest.

Our experience has been that pupils have shown an extraordinary interest in their tasks and devote an enormous amount of work to them, as well as a great deal of time. Even with the demands of examinations as constituted at present, I think that one can find time enough, for the tasks partly replace the general exercises (not entirely, because at the examination it is still the practice to set one of the so-called free and argumentative exercises, adopted from the schools of rhetoric, and which really consists in talking about a subject of which one knows nothing).

In conclusion, I believe it is of inestimable value for the whole life of the pupil that he shall possess not merely knowledge of a subject obtained from a manual, but that he has acquired a method of work and learnt how to acquire knowledge and organize it, and that he goes forth with a love of and delight in learning, instead of loathing books. Instead of having merely absorbed an overdose of facts he has come to feel the keen satisfaction afforded by active interest and independent effort.



# A Dalton Plan Experiment in Denmark

By Steffen Simonsen

DANISH education has, during the present generation, been subjected to two opposing influences—the one due to Grundtvig and Kold, and revealed in the Folk High Schools and the children's 'Free' schools, making for liberty and the individual development of pupil and teacher, the other, favoured by the school authorities, finding its expression in elaborate systems of instruction and in examination tests.

## Middle School

To many teachers the latter form of teaching has become very unsatisfactory. They wanted more intimate contact with the child; they sought to bring the child into new relationship with the materials of learning so that this material no longer became as it were 'glued' on to him only to fall off again. They sought instead to nourish the child with knowledge gained more naturally from his immediate surroundings and following his natural interests. At Haderslev (a State school), in 1924, an experiment was made in a first Middle School class. Geography and History were worked on the Dalton plan. It was found that the pupils showed far more interest in these subjects and at the annual examination the teacher, who had had nine years' experience in this class, obtained better results than ever before.

## Elementary School

Later the experiment was extended to the Elementary School, where work was done by assignment in Geography, History, Natural History, and partly also in Social Knowledge and in Physics. More freedom in method was allowed too in Danish and Arithmetic. Homework was abolished in History, Geography and Nature Study.

As in the Middle School, the Dalton plan was fully able to meet examination requirements. The pupils entering for the Middle School entrance examination did remarkably well.

## Results

It being established after five years' work on the Dalton plan that the same standard can be reached as by the ordinary repetition method, the more important question

remains: What have the children gained by this freer form of work?

The increase in interest alone is an indication of the superiority of the less rigid system. It has been evident that the children enjoyed the liberty accorded them and they have proved themselves worthy of the responsibility it implies. Very few have abused their privileges. Of course, at times, a child, like an adult, may feel indisposed to work from physical or psychical causes, but if it is able to keep pace with the others, an occasional lapse into slackness need not give rise to anxiety. These are not really small matters, for on them depend the child's attitude to the school—a thing of vital importance, as every teacher knows.

We have worked on the Dalton plan in the three highest forms (5th, 6th, and 7th school year). Class lessons have been given in some subjects, but we have had no fixed lessons in History, Geography, Nature Study, Physics and Social Science. These have been given by the different teachers, at long or short intervals, as appeared most expedient. On the time-table these lessons have been called 'free work.' We prepared rooms for the various subjects and the children of the three different ages went to them at will during the 'free work' lessons. Probably, however, we shall return to the custom of making each class work alone. Not that the children caused any difficulty. They showed interest in each other's work and willingness to help, but to keep the class as a working unit serves to preserve the personal relation between teacher and child and this has always been a Danish tradition from the time of Grundtvig and Kold. Laboratory teaching easily becomes impersonal, the teacher being to the pupil only a specialist in his particular subject.

In Denmark as in other places old and new ideas are wrestling in the school world and the new thoughts, strongly supported by the tradition of Grundtvig and Kold, will without doubt reform Danish education, though maybe slowly, and in that reform individual methods such as the Dalton plan will take a prominent place.



# The Montessori Movement in Denmark

By Sigurd Nasgaard, Ph.D.

(Editor: "Den Frie Skole")

WOMEN introduced the Montessori system into Denmark. The first was Marie Helms, who, in 1911, wrote a very charming and comprehensive article on Montessori's Kindergartens in Rome, which was illustrated with very good pictures.

Among those who read this article, and were deeply interested, was Froken Thora Constantin-Hansen, who, six years later, founded the Montessori Society in Denmark, of which she has been president ever since. Frk. Constantin-Hansen had in her own home the best conditions for understanding Montessori's work. Her father was one of Denmark's best known artists, and the home atmosphere was inspired by the spirit of Grundtvig and Christen Kold. Upon leaving home she took up a form of teaching which meant to her—as has been the case with other pioneers—initiation into the work of the New School, namely, the establishing of a school for crippled children.

This school she started in 1896, with three children, and was still the Principal when, with the assistance of a man and a woman teacher, she began to convert two of the classes for children, from 8-10 years of age, into Montessori classes.

The result of this experiment appeared to her to more than realize her expectations. The invalid children became quieter and better balanced, and sunk themselves in their work with much the same degree of absorption as did free and liberated children. In her delight over this, Frk. Constantin-Hansen wanted to convert the entire school of a hundred children into a Montessori School, but the Committee of the Crippled Children's Home were unsympathetic and opposed this reform; Montessori work could not be developed there.

So Frk. Constantin-Hansen resigned her position, and two of her colleagues, Frk. E. Sveistrup and Johs. Rosbach, followed her. A year previously they had founded a Montessori Society, and with its support they founded, in 1918, the Danish Mon-

tessori Society's School at Frederikssund. In a quiet, remote villa, on the outskirts of the forest—looking out on the Roskilde Fjord, so rich in old tradition—was carried out one of the most radical educational reforms in Denmark.

Johs. Rosbach became the Principal, and has remained so ever since, with Frk. Sveistrup as his colleague. Frk. Constantin-Hansen, on the other hand, soon began to establish other Montessori Kindergartens, first in Sonderjylland (Slesvig), and, in 1920, one at La Cour Vejens School in Copenhagen, where later a second Kindergarten was formed. From there, Frk. Constantin-Hansen again travelled through the country and established a Home School near Roskilde, on the Montessori Method.

Among the champions of the Montessori Movement one must also mention Frk. Sofie Rifbjerg, M.A., who, as far back as 1919, attended Dr. Montessori's course in London. She persuaded others to travel to England to attend the Montessori courses, and has converted her own class for feeble-minded children into a Montessori class.

Fru Elna Marstrand, who became the Principal of one of the Kindergartens at La Cour Vejens School, has also greatly helped the work in Denmark, especially on account of her exceptional gifts in working with Montessori material and in instructing others in the method.

We could give the names of many who have established Montessori Kindergartens and Schools in Denmark in latter years; among others, Fru V. Sveistrup, who, in 1928, developed her Kindergarten at Hellerup into a school; Fru Margrethe Marstrand, who has created a large Montessori Kindergarten in Copenhagen; Frk. Asta Sorensen in Aarhus, who is about to convert a 'Guardian' School into a Montessori School; and Frk. Ægidius, whose Kindergarten is run in connection with the Thorvaldsen School.

During the developing of the practical work, the theoretical side has not been

(Continued on page 66)



# Danish School Children Visit England, July 1928

By Ove Brøndum, M.A.

(*Esbjerg*)

MODERN education tries to put the child into touch with life itself, to show things as they are. It does not confine its activities to making the pupil read and learn about the surrounding world. One of the features of our Secondary Schools is touring abroad under the guidance of one or several of the teachers. The educational value of these journeys cannot be easily exaggerated. They bring the young people into contact with the foreign nation and its language in a way that cannot but make both a reality. Moreover, the fortnight or three weeks spent in a foreign country give so many experiences and impulses that the boys and girls never forget the happy weeks spent under a foreign sky.

Danish Secondary Schools started these excursions several years ago, and have arranged many successful visits to other continental countries, even to Switzerland and Italy. To us who live close to the North Sea in a town from which there are daily connections with England, it was natural to plan an 'invasion' of that country.

Thus in July 1926, four teachers and fourteen boys and girls from Esbjerg made the first venture. We crossed the sea to Grimsby and cycled down through England, passing many places of the greatest interest, i.e., Lincoln, Rugby, Stratford-on-Avon, Eton, and last, but not least, London, whence we sailed back. This trip was a grand experience, and the experiment was repeated last summer with, if possible, even greater success.

We started on July 2nd, on board the "Vidar" for Grimsby. This year the party consisted of nine boys from fifteen to twenty years old, ten girls from fourteen to nineteen years old, a lady in charge of the girls, and myself. We all brought our cycles, but this time we did not move from place to place, but made the town of Harrogate our centre, and from our camp there we made excursions into the surrounding district. It was a very happy choice; Harrogate proved to be a charming town with fine buildings,

situated in the midst of beautiful scenery and among places of great historic interest.

The Harrogate scouts and guides, under Mr. B. Reynard and Miss Paley, gave us an extremely kind reception, and were very keen on helping us in every possible way. The scouts even lent us their tents and had the camp ready pitched for us. It was beautifully placed in a field just out of the town. We had plenty of room, nine tents in all, five for the girls at one end of the field and five for the boys at the other. A washhouse at the farm was kindly placed at our disposal. Here we found a fireplace, a sink with tap-water, and a long table. These things were extremely useful and enabled us to have breakfast and supper in camp. Our dinner we had every day at a good hotel in Harrogate, as I considered it essential to the well-being of the young people that they should have one substantial hot meal every day.

Among the places of interest we visited, I will specially mention York with its wonderful Minster and mediæval buildings and streets, Fountains Abbey with the beautiful park, Ripon Cathedral and Bolton Abbey. We also paid interesting visits to factories in Leeds and York, to colleges and schools, to farms and churches, and last, not least, to the homes of our English friends. Many friendships have been formed, and next summer a party from Harrogate will visit Denmark in return.

The evenings in the camp were usually spent in playing games or in arranging competitions between the English and Danish boys and girls. It was always a beautiful and solemn moment when we lowered our Danish flag for the night after singing our Danish national anthem, which the English tried to learn with us.

Many people will be interested to learn what the cost of this trip was. Thanks to the United Shipping Co., of Copenhagen (who gave us reduced fares), and our English friends, who lent us their tents and kitchen utensils, it cost only 150 Danish Kroner per person (£8 4s. 0d.) for the twenty days.



# International Contacts for Students, Teachers and Others

By Dr. Sven V. Knudsen

FOR the first time in history Denmark will throw open to the educational world whatever it has in the way of educational facilities. During the summer of 1929 these will be accessible to be studied by people from all over the globe.

Denmark has for years cultivated a sincere international spirit. Fully aware of its national characteristics, the people have systematically created opportunities for the younger generation to meet people from other countries. University undergraduates, secondary school students, and even elementary school children have constantly been visiting other countries in groups and individually, and these visits have resulted in return visits. With some countries a regular exchange has been established, making for an intimate mutual knowledge as well as for personal friendships, so that it may be said that Denmark has created an unusual spirit of international co-operation, politically as well as socially.

In previous years Denmark's international co-operation has been primarily with European countries—England, Germany, Czechoslovakia, Austria, Norway and Sweden. During the last two years America has been included, and with excellent results. In 1927 one hundred, and in 1928 three hundred, selected secondary school students were visiting Denmark, Norway and Sweden for five weeks as honorary guests of private families, and sixty-five Danish boys paid a return visit to American families. In 1929 a return visit of 350 Scandinavian boys to America is planned. These visits have been organized by Dr. Sven V. Knudsen, of Denmark, from his office at 248, Boylston Street, Boston, Mass., U.S.A., under the name *My Friend Abroad*.

## **Now Denmark will be open also for Adults**

From many educators and parents a desire has been expressed to become acquainted with Denmark's educational and international work as outlined above, and *My Friend Abroad* has decided to make that possible. Seven hundred American educators, parents and others interested in the future of the younger generation have been

invited to visit Denmark next summer. They will leave America on May 25th or June 21st. On arrival in Denmark they will have excellent transport facilities at their disposal. By special arrangements all typical institutions will be open for investigation, such as typical elementary schools, typical secondary schools, famous Folk High Schools, centres of co-operative producing and marketing, physical education colleges and institutes, receptions and "get-togethers" of mutually interested Danes and visitors, exhibitions of modern Danish gymnastics, and other educational opportunities. At the Fourth of July Celebration at Rebild at least thirty thousand people will be present. The visitors will be free to take part in all or whatever they select to attend.

## **The International Institute, Chateau Lerchenborg, Denmark**

The summer of 1929 will see the opening of an international meeting place in Denmark. Sixty miles from Copenhagen, a city of seven hundred thousand people, Chateau Lerchenborg will be opened as an International Institute for Education, with accommodation for one hundred people. One of the most beautiful chateaux of Central Europe will receive all the people who feel that education is a product of the co-operation of parents, educators, business men and professional men, each of these contributing whatever his or her experience and ideals may offer for the benefit of youth.

Chateau Lerchenborg will open in June. During the summer a programme on educational activities in Denmark will be presented. Also international topics, particularly in regard to exchange of youth, will be discussed.

The International Institute will this summer be the headquarters of all the visitors that come from America in Dr. Knudsen's parties. They will be accommodated there for certain periods of time, having all the privileges of the educational and social activities.



# INTERNATIONAL NOTES

## A Conference

will be held by the Institute for Child Study (Holland) at Gravenhage, Feb.-March. Among the speakers are Prof. J. Piaget, Prof. R. S. Steinmetz (Amsterdam). Particulars from Mme. Philippi van Reesema, Luikschestraat 14, Scheveningen, Holland.

## India

A reader in a Methodist Girls' School in India writes: "My colleague and I are the only foreigners within fifty miles . . . we have begun a nursery school and a project in home training. Our next venture is to start a class with a model mother for the teacher, and this we hope will lead to instruction in social hygiene." We send warm greetings to all such lonely pioneers, of which there are many within our Fellowship.

## Films

Will schools that have either made some films of their own or who have used films in school work, let us have particulars?

## Cizek Pictures

Reproductions of two friezes (9in. by 26in.) by pupils of Prof. Cizek are now available, price 4/- post free; also a few hundred copies of the famous "Spring" picture, price 2/-, from Oesterreichisches Jugendrotkreuz, Stubenring 1, Vienna 1.

## Montessori Exhibition in Ireland

At the last meeting of the Royal Dublin Society, teachers, students and parents (and the Minister of Education) saw a class of children at work with the Montessori apparatus. Great interest was aroused

and many demonstrations and lectures were given. A member of the N.E. Fellowship, Mrs. E. Gibbon, was largely responsible for this piece of good work.

## Australia

An interesting report of pioneer work among crippled and backward children comes to us from Miss M. Lamond, a member of our Fellowship in Australia. Miss Lamond is the president of the Children's Occupation Association, a voluntary association devoting itself mainly to the education of crippled and sub-normal children. Four Occupation Centres have been established in N.S. Wales at Lavender Bay, Croydon, Leichhardt and Berala. Classes are held once a week, the children receiving training in all kinds of handicrafts, in addition to simple lessons in other subjects, and most of the work is done out-of-doors. The Girl Guides Association has co-operated and supplied some of the teachers. Space does not permit of a full report of this valiant effort to care for the less fortunate children who have not yet, apparently, taken their rightful place in the State's educational schemes. Further particulars can be obtained from the Secretary, Miss O. Phelps, Carlisle, 5, The Crescent, Homebush, New South Wales. Australian friends may care to offer their help. More teachers are needed as well as conveyances for crippled children.

## International Exchange

A German teacher wishes to spend some time in an English family in order to perfect her English conversation, and offers in exchange to assist with the household duties. She is trained in cooking, needlework and piano. Apply to *New Era* office.

## The New Turkey and Her Schools

By Adolphe Ferrière

(Dr. Ferrière, the Director of our Swiss Bureau, recently paid a short visit to Turkey to see for himself what is being done there in the cause of New Education. This short account of his impressions is taken from an article he wrote for the *Journal de Genève* of 13th November, 1928.

IN 1926 Dr. John Dewey, the great American psychologist, was invited to Turkey to give an impetus to the good work of modern education, and since then progress has been maintained under Rahmi Bey and other former pupils of the Institut J. J. Rousseau, as well as Assim Ismet Bey and his followers.

Primary education is based on 'centres of interest' founded on local customs, occupations and industries. Observation, manual work, the three R's, drawing, singing and games, are used as a means to fit the child for his part in actual life. In the normal schools boys and girls are prepared, by an intensive and practical course, as exponents of the New Education. The Minister of Education, the District Governor of Smyrna, the Provincial Governors, and the Head Masters and teachers in Normal Schools are all fervent believers in New Education. In eleven years Turkish schools have been completely reorganised. Co-education is the rule to-day, where yesterday women were still shut up in the harem.

Dr. Ferrière's lecture in the Normal School in Smyrna was attended by the largest audience to which he has ever spoken, the general public, as well as those interested in education, flocking to hear more of these new ideals, and the great majority of the audience busily taking notes during the whole lecture.

The Turk is neither a materialistic worker like the actual Russian, nor an intense and nervous individual like the European Slav; he is neither demonstrative nor fussy. But he knows what he wants, and where he is. From the Institut J. J. Rousseau he has learned general principles; he endeavours to foster folk lore, songs and dances; he has a predilection for pre-Islamic Turkish art, and is returning to it. The virtues of Young Turkey are: to be itself in dignity and simplicity; to copy none servilely. These virtues are being fostered in the New Schools, and are making them of a type which bids fair some day to be a model for older civilisations.



# NEW EDUCATION FELLOWSHIP

## ENGLISH SECTION.

### Conference on Parent Education

An important Conference on Parent Education was called under the auspices of the New Education Fellowship on Sept. 27th, when Dr. Crichton Miller was in the chair. Delegates of forty organisations and a number of individuals attended. A provisional executive committee was appointed to undertake the preliminary work connected with the organisation of a National Council for Parent Education and Child Study.

### Lectures by Mrs. Ensor

In October Mrs. Beatrice Ensor, Director of the International New Education Fellowship, lectured under the auspices of the Birmingham and Liverpool Branches of the Fellowship. Both lectures were well attended and enthusiastically received.

### Discussion on Co-education

An interesting discussion on Co-education was held in Room One, Caxton Hall, on Nov. 30th, when the opening address was given by Mr. B. A. Howard, M.A., Head Master of Addey and Stanhope Secondary School for Boys and Girls (author of "The Mixed School"), and Mr. Paul Roberts, M.A., Head Master of Frensham Heights Co-educational School, was in the chair.

### Annual Meeting

The Annual Meeting of the English Section was held on January 5th at Central Hall, Westminster, when Sir Michael Sadler delivered his presidential address on "Examinations," printed in this issue and obtainable as a separate reprint (price 3d.).

### Annual Report

The Annual Report of the English Section will shortly be in circulation to all members and associates. Copies will be supplied, in addition, free of charge to all those interested in the work who make application for them and to those who wish to use them for propaganda.

### Information Bureau for Parents

As the result of the very successful information bureau for parents and others, organised during Liverpool Civic Week by the Liverpool School of Mothercraft (secretary, Miss M. Appleton, who is also secretary of the Liverpool Branch of the New Education Fellowship), an information bureau has been opened at the School of Mothercraft on two mornings a week for nurses, teachers and parents seeking advice.

### Lectures by Miss Mary Chadwick

A very interesting series of lectures on Child Psychology was given by Miss Mary Chadwick in the autumn. She covered considerable ground, including such important subjects as Remembering and Forgetting, Persistently Retained Phantasies, The Development and Inhibition of the Special Senses. In the last-mentioned lecture she dealt with some of the causes of affective blindness and deaf-

ness, emotional stupidity and doubt, quoting the case of a little girl forced by "third degree" methods to confess to a misdemeanour committed by her elder brother; the suggestion of doubt turned in upon herself and until freed later by analysis she was never sure of anything. A similar neurosis was evidenced by the patient who always had to light a match to see if he had put out the light!

### Sibford Film

A very interesting film illustrating the history and life of the Quaker School, Sibford, near Banbury, has recently been made by the staff, scholars, old scholars and friends of the school. The film depicts the history of the school from its foundation, when the children milked the cows and worked the estate; it represents the modern school at work and at play, emphasising the changes which an enlightened view of education has wrought. The Projectors' Club (Hampstead) gave an enthusiastic reception to the film, which is open for exhibition to educational societies up and down the country.

### Scholarships at Abbotsholme

Some of our readers should be interested in the scholarships offered by Abbotsholme. There are two special scholarships of £100 per annum, and two foundation scholarships of £60 per annum, qualifying ages between 11 and 14 on Sept. 30th, 1929. There are also some scholarships for boys between 8 and 11 years. Particulars from the Principal, Abbotsholme, near Rocester, Stafford. Applications must be made by 18th Feb., 1929.

### Clinic for Nervous and Difficult Children

A Clinic for nervous and difficult children has been opened at 12, Telford Road, Ladbroke Grove, W.10, Tuesdays 10 a.m., Thursdays 2 p.m., under the direction of Dr. Margaret Lowenfeld. The Clinic needs a further supply of toys, and Dr. Lowenfeld would be very grateful for gifts of building bricks, picture books, picabrix, meccano, dolls or solid toys of any kind, in good condition, which are no longer needed.

### New Ideals in Education

The Annual Conference of the New Ideals in Education will be held at Malvern Girls' School, Worcestershire, in Easter week (April 1-6). The speakers include Professor Dewey (Columbia University, New York, U.S.A.), Professor Marcault (late Grenoble and Pisa), Mr. Edmund Holmes (author of "What Is and What Might Be," etc.), Dr. Stanton Coit, Miss Muriel Lester (Kingsley Hall, Bow), Miss Beatrix Holmes, Rev. A. H. Peppin. Further particulars can be obtained from the secretary, Mrs. Mary Collins, Fairacre, Wiltshire Lane, Eastcote, Middlesex.

### World Conference on Adult Education

The World Conference on Adult Education will be held in Cambridge at the University from August 22nd to 29th. Further particulars may be obtained from the Secretary, World Association for Adult Education, 16, Russell Square, London, W.C.1.



### Lectures on Mental Hygiene

An extremely interesting series of lectures on Mental Hygiene has been arranged by the National Council for Mental Hygiene in the Lecture Room of the Medical Society of London, 11, Chandos Street, Cavendish Square, W.1, on Wednesdays at 5 p.m., beginning on 23rd January with a lecture by Dr. J. A. Hadfield on "Dangerous Ages—Childhood." Among the lecturers are Dr. Crichton Miller, Dr. Helen Boyle, Dr. Letitia Fairfield, Dr. W. A. Potts, Dr. Bernard Hart, Sir Maurice Craig and Dr. C. H. Bond. Particulars can be obtained from the Secretary, National Council for Mental Hygiene, 78, Chandos House, Palmer Street, S.W.1.

### A Miniature Dramatic Company

For the past four years three young professional actors have been acting exclusively for schools and literary societies. Their repertory now consists of about 150 plays, ranging from Æschylus to the work of the newest authors. The plays are given in full costume and make-up. When portions of plays have to be omitted, the hiatus is bridged by narrative. The performances are presented very simply and with whatever staging is available—sometimes without even a platform. The repertory already includes almost all the extant Greek tragedies and comedies, some Roman plays, several mystery and morality plays, all Shakespeare's plays, many minor Elizabethan plays, several old comedies, the works of Victorian poetic playwrights, a large selection of modern one-act plays, and various plays by foreign authors, such as Calderon, Goethe, Schiller, Ibsen, Tolstoy, Tchekov and Maeterlinck. All the plays are given in English. The company are willing to produce any desired play, providing that it is good of its kind. Their fees are based on the capacity

of the schools or societies which engage them. They are anxious that nobody who would like to arrange a performance should be debarred by financial reasons. Under no circumstances is the charge more than from eight to ten guineas inclusive, in spite of the fact that the venture has to be self-supporting. The little company is managed by Roger Williams, a former member of "The Old Vic" company and "The Ben Greet Players," and he would be pleased to send fuller particulars to anybody who is interested in the scheme. His address is 75, Elm Park Mansions, London, S.W.10.

### A Montessori Course

will be held by Dr. Montessori in London, beginning in April and lasting about four months. Particulars from Mr. C. A. Claremont, Studio House, Rosslyn Hill, London, N.W.3.

### Esperanto Lessons

Those who have been following the Esperanto lessons given in the *New Era* should now write to Mme Danneil (Institut J. J. Rousseau, Rue Ch. Bonnet, Geneva), who has kindly offered to continue the lessons by correspondence in order to complete them before the Elsinore Conference.

### Visitors to Liverpool

Visitors from America and other countries, passing through Liverpool, are reminded that there is some very interesting educational work in the city. The Liverpool Branch of the New Education Fellowship (Secretary, Miss M. Appleton, Liverpool School of Mothercraft, South Drive, Victoria Park, Wavertree, Liverpool, and President, Mr. C. F. Mott, Director of Education) will be very glad to supply information and advice to those wishing to visit schools.

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### *Continued from page 61*

neglected. Some of Montessori's works have been translated, as well as D. C. Fisher's book, and the Montessori Society has published a series of pamphlets relating to work in Kindergartens and in the Society's School; further, popular lectures have been held, not only throughout the whole of Denmark, but also in Norway and Sweden. Short courses have occasionally been held at the Frederikssund School.

To meet the enormous interest that has arisen in recent years, Frk. Sofie Rifbjerg, M.A., and I have instituted longer training courses in Copenhagen, and last year these were converted into a general two years'

course for the training of Infant Teachers. This development has met with great response.

Up to the present we have not had a visit from Dr. Montessori herself, but she is coming this summer. In August she will speak at the Fifth Congress, which is to be held at Kronborg, under the auspices of the New Education Fellowship. She will then remain in Denmark to lecture in September, at the invitation of the Rask Orsted Fund, which has for one of its objects the inviting of the most distinguished scientists and scholars in the world to speak in Denmark.



# The World Youth Peace Congress and Education

By Harold F. Bing, B.A.

*(Organising Secretary of The British Federation of Youth)*

THE first World Youth Peace Congress, held at Berde, near Ommen, Holland, from 17th-26th August last, was in many ways a unique gathering. Not only were all five Continents represented among its 460 delegates from the youth organisations of thirty-one countries, but it included also representatives of the most diverse political and religious opinions and social classes. There have been many conferences before which have brought together young people of different nations—but generally on the basis of membership of a common organisation (e.g. Scouts, Y.M.C.A., etc.) or of a common political or religious belief. This Congress however brought together in the intimate atmosphere of camp-life all points of view from Young Nationalist to Young Communist, while students and young professionals mingled with representatives of oppressed classes and subject races. Further, the Congress had been most carefully prepared over a period of more than two years by an International Committee, to which the British Federation of Youth acted as International Secretariat. Study Outlines had been published and had been made the basis of preliminary work by study groups in many countries.

In six Commissions were considered the Economic, Political, Educational, and Religious and Moral Aspects of Peace and War, the Race Problem and the Question of Minorities. In Plenary Sessions were discussed the practical means of International Co-operation of Youth for Peace and the possibility of establishing a World Federation of Youth for Peace.

The Reports of the Commissions were further discussed in the full Congress and a few leading resolutions, passed unanimously in the Commissions, were adopted as resolutions of the Congress as a whole. Among these were resolutions condemning "compulsory military service as an unjustifiable violation of the individual conscience"; supporting "unreservedly the fundamental principle of the equality of races"; declaring that "the permanent peace of the world depends upon the abolition of imperialism in all its forms"; and condemning "in the strongest manner all attempts of Governments and majority peoples to oppress or exterminate minorities."

But it is in the work of the Education Commission that readers of the *New Era* are likely to be most interested. This Commission included delegates of most of the nations represented at the Congress and was the centre of keen and constructive discussion. It was faced from the first with the strongly expressed viewpoint of its Communist members that an unbiassed education which will make for real peace and international understanding is impossible under the present organisation of society and that a social revolution must therefore precede any effective educational reform. This viewpoint certainly led to full discussion and recognition of the interrelation of the educational and economic systems of any society.

At an early stage in its proceedings the Commis-

sion formulated three theses as a basis of its further discussions. These were:—

1. Education is a social responsibility concerned not only with individuals but with natural and social groupings of mankind—family, educational institutions, trade and professional unions, nations, etc.

2. Education must develop full and harmonious personality, physically, mentally and spiritually. This it can only do by appealing to the creative impulse in every individual and group, affirming the principle of sublimation of such instincts as the combative instinct and building upon the equally rooted social instincts.

3. Education should lead to the right adjustment of the individual to the group, and must develop a free spirit, independence of judgment, fearless search for truth and social responsibility.

The question of "pacifist education" naturally came in for full discussion and on this the Commission reported that it was a wrong principle to discuss "education towards pacifism or militarism. All education should aim at forming a human being having a brotherly attitude towards his fellows within the great human family."

In discussing how far an education for peace was possible, the Commission pointed out that "it was essential for man to know what and how his neighbour thinks; how other peoples live and think. It is therefore essential to introduce into schools Psychology, Anthropology, Sociology as well as Sex Education. Furthermore, the teacher should learn to understand how the spirit and soul act upon the human body, so that intellectual development should not be the sole aim of education; a clear knowledge of the spiritual being of man, not a religious dogma, should be the leading spirit in education. It was important that there should be in schools an atmosphere of love, respect and truth. For this purpose Art is of special importance for it can bring man again to his essential nature, and therefore help toward the understanding of individuals and peoples."

Many practical suggestions were made, including the extensive use of the film in education for peace, the teaching of Esperanto in schools, international exchange of teachers and children, and the setting up of an International Commission, in connection with the League of Nations, to examine history and geography text-books with a view to the elimination of nationalistic tendencies and statements prejudicial to international friendship.

The Official Congress Report giving the full text of the Commission Reports, etc., will shortly be published and will be obtainable from the British Federation of Youth, 421, Sentinel House, Southampton Row, London, W.C.1. (The Study Outlines for the Congress—price 6d. post free—and the October and November issues of "Youth" (containing important articles on the Congress)—7d. post free for the two—can also be obtained from the same address.)



## BOOK REVIEWS

**The Practical Infant Teacher.** Edited by P. B. BALLARD, M.A. Sir Isaac Pitman and Sons, Ltd. Complete in 30 fortnightly parts. 1/3 each part.

The aim of this serial publication is clearly stated in the editor's note—"Amid the pitfalls and difficulties of early training, every teacher, however experienced she may be, stands in need of a guiding hand. She needs all the light that psychology, physiology and preventive medicine can throw upon the task she has in hand. And this is precisely what this work, *The Practical Infant Teacher*, has to offer."

Dr. Ballard, than whom no one has a better understanding of the needs of the child, and especially of the young child, contributes the introductory article. He traces the methods of teaching young children from the days of Robert Owen, pioneer of nursery schools in Scotland, and Wilderspin, organizer of infant schools in England, to the more enlightened times of Froebel and Montessori. In the early days the infants were taught the same things as the seniors in smaller doses, but by the same methods. It was not until Froebel's influence was felt that the methods of the lecture room were deemed unsuitable for little children. Dr. Ballard considers that it is impossible to overrate the importance of Dr. Montessori's contribution to infant education. In this country, "individual work," the outcome of her teaching, has revolutionized the whole infant school. No better illustration could be given of the change that has taken place than two photographs reproduced from the annual report of the London County Council, 1925. Dr. Ballard finishes his article with a quotation from his contribution to that report:—"The picture with a gallery and the picture with tables and chairs, both representing children of the same age in the same school, but separated by a gulf of twenty years, tell their tale of change from passivity to activity, from discipline imposed from without to discipline from within, from distasteful tasks to joyous undertakings, from simultaneous work to individual study, from the closed classroom to the open air and the sunshine; in fine, from an atmosphere of restriction and toil to an atmosphere of reasonable freedom, cheerful work and childish happiness."

Miss Margaret Macmillan writes in her usual convincing way of "The Open Air Nursery School." Good photographs tell their own story, a story of excellent work among poverty stricken London children. That rickets and anæmia are unknown after a year's attendance at her school speaks volumes for her treatment. It seems strange that education authorities are so slow to follow her lead in giving what is free to all—open air and sunlight.

In an article describing "The Baby Room" the influence of both Froebel and Montessori is very apparent. Slides, see-saws, swings, ladders (adaptations of the play equipment used in nursery schools of America) find a place. One wonders if it is wise to introduce saws and hammers into the environment of babies. Much homemade sense-training apparatus is advocated. But teachers must have rest of body and refreshment of mind, and should not be required to spend all their recreative time in making

apparatus. No longer should it be necessary to waste energy in cutting out sections of broom handles of varying diameters, or collecting pill boxes of graded circumferences, when good tested apparatus that will last for years can be provided. Surely the day is past when fifty-five *empty* cotton reels of the *same size* have to be collected, painted and glued together to make a number stair. A well-made wooden one can be had for less than a shilling!

In this series every aspect of child guidance receives attention and even the most enlightened trainer of the young child should find counsel that will help to make her path easy and her burden light.  
MARY ANDERSON.

**Contributions to Analytical Psychology.** By C. J. JUNG. Translated by H. G. and CARY F. BAYNES. Kegan Paul, 18/-.

To the educationist who comes fresh to the theory of psycho-analysis, as to the convinced admirer of Dr. Jung's work, the above excellent translation should prove of absorbing interest and practical value. These collected papers, ranging from 1919 to 1928, contain some of Dr. Jung's latest work and testify to a broadening of the conception of analytical psychology, which should win over many who have so far avoided so highly technical a subject.

Of special interest to members of the New Education Fellowship are those records of lectures delivered at their International Congress of Education held in 1923, namely, "Psychological Types" and "Analytical Psychology and Education," but all who attempt constructive thought on the fate of the race will appreciate the courage, sincerity and vision of the papers entitled "The Love Problem of the Student," "Marriage as a Psychological Relationship," and "Woman in Europe," one of the most sympathetic and penetrating attempts to solve the problem of the unmarried woman in an age when her life is a hackneyed theme for newspaper and pulpit.

Literature and Spiritualism are contacted in "On the Relation of Analytical Psychology to Poetic Art" and "The Psychological Foundation of the Belief in Spirits," delivered to the Psychical Research Society. Even the purely technical papers such as "Analytical Psychology" and Weytman's charming "Instinct and the Unconscious," and "The Therapeutic Value of Abreaction" offer with "Spirit and Life," "Mind and the Earth," and "On Psychical Energy," so lucid and sound an exposition of analytical principles, that one feels the book should be introduced into all libraries to which the teaching profession has access.  
F. M. B.

**Creative Education at an English School.** By J. HOWARD WHITEHOUSE. Cambridge University Press. 16/- net.

This is a beautifully printed and finely illustrated book in which the Head Master tells simply and effectively of the work actually done and the experiments actually carried out by the pupils at Bembridge School, I.W. There is no attempt to criticize the work of other schools, but the author thinks that, compared with the U.S., we take too little interest in the many experiments that are being



made, and that we have not the same facilities for recording them. He makes a strong appeal for creative activities, which provide a fuller, richer life, a keener intellectual spirit, and a larger vision.

The chapters on these activities at Bembridge (the making of model boats and barges, pottery, gardening, drawing, printing, scientific experiments, art, drama, holiday occupations, etc.) and the description of the wonderful visit to Nansen at Oslo make fascinating reading.

In the final chapter a strong appeal is made for a more elastic and experimental curriculum for secondary schools and for the new 'modern' schools, for more scope for manual activities, and for a reconsideration of the function of examinations so that artistic and original work may have the honour due to it.

There must be many boys for whom the school at Bembridge, with its lovely surroundings and enlightened and enthusiastic staff have made life infinitely well worth living. But the boy who has leisure enough to make a model barn, the roof of which consists of thousands of oak shingles all cut by hand, and the boy who can go to Holland in a liner, or to Rome or Venice or Oslo, has already a great start over the boy in the central or modern school who must begin to earn his living at 16. Life does not always consist in "playing a good hand" but often in "playing a bad hand well," and the creative activities of some of our central and secondary schools, in spite of the handicap of examinations and lack of funds, might astonish the happy Bembridge boys who are "playing the good hand."

But the book has fine thoughts and high ideals, and one is glad to see that the Head Master himself does not consider that those who are trying to play a bad hand well have utterly failed. S. PLATT.

### The Well of Loneliness

This is a book which will be keenly appreciated by educated men and women of good will, for it is written in such a way as to give the reader a better understanding of a problem whose discussion has hitherto been mainly confined to scientific works. Yet the problem of homosexuality is one that needs much sympathetic study; especially is it one with which teachers should earnestly occupy themselves, since on them devolve the tasks of leading the young out of the labyrinthine paths of sex deviations and of helping to smooth the way to a happier future. Only by a knowledge of all the problems involved, the individual problems physical and mental, and the social problems, can the teacher hope to accomplish this formidable task.

There are several forms of homosexuality, and each needs different treatment on the part of the educator if satisfactory results for the individual are to be achieved. Miss Radclyffe Hall in her novel deals very delicately with most of the forms, though she devotes her gifts mainly to the portrayal of the congenital homosexual. This subject is now occupying the minds of the medical profession, and is very far from being fully elucidated. Inborn homosexuality appears to be due to a wrong balance of the ductless glands, a faulty distribution of the sexual hormones. Endocrinologists are envisaging the possibility of rectifying the equilibrium by the administration of glandular products, just as now they can cure or relieve cretinism by the administra-

tion of thyroid extract, or diabetes by extract of pancreas. But these physiological methods are still very much up in the air, and meanwhile we have to deal with children and young people as wisely as possible in our ignorance. The author shows most poignantly how such abnormals should not be treated. Although the heroine, Stephen Gordon, is surrounded by kindly and loving people, she passes through every stage of unhappiness and social ostracism because those who love her and cherish her have not the courage or the capacity to face the issue. This kind of homosexuality has always been with us and probably always will be, for there does not seem to be any way of controlling the deviations from the normal in the embryological process. But once the fact of congenital homosexuality is fully recognised, once it is universally appreciated that a faulty distribution of hormones is as little blameworthy as being born with one leg instead of two, the reproachful attitude of society towards the sufferer will undergo a revolution. Ostracism will be replaced by a sympathetic understanding which will advantage the community and at the same time give the individual the power to place his best gifts at the service of society.

Our task as teachers and educators is greatly hampered in the field of congenital homosexuality by lack of adequate knowledge both as to its origin and its cure. When we turn to consider acquired homosexuality the ways and means become clearer. This aspect of the problem is also admirably treated in Miss Radclyffe Hall's book. The love episode between Stephen, Mary Llewellyn, and Martin Hallam is tenderly and beautifully conveyed, and the end given with the utmost tragedy because of its inevitability. It is in cases such as Mary Llewellyn's that we teachers can show our mettle and wisdom.

As Moll so admirably shows in his *Sexual Life of the Child*, adolescents pass through a stage of undifferentiated sexual inclination. We have all had experience of the rapturous adoration of our pupils, and have noticed how deeply a boy will love his master and a girl her mistress. Most of us know enough not to encourage such demonstrations of affection, and yet not to quell them with undue severity. It speaks well for our profession that there are so few cases where teachers allow their charges to adventure deep into the quagmire of sensibility. The New Psychology has taught us much as to the best and most fruitful ways of guiding these tendencies back into the right path, and *The Well of Loneliness* presents other aspects which will open the gates to understanding.

There are passages of exquisite beauty in this book, though to my mind the author strays from time to time into the byways of sentimentality. There are poignant situations vividly portrayed, beautiful descriptions, and the character drawing is done with a sure hand. Each person of the drama is a real human being, not just a prop to hang a theory on. And what a splendid young creature Stephen herself is, how full of fine possibilities! But she can never make the best of her aptitudes and gifts because of the hostility of society towards such as she. It is up to us teachers to read this book, to study the problem, and so see to it that the Stephen Gordons of our world are granted the right to existence and to the fullest development of their powers.

At the time of this writing, the appeal of the



forces of light against the forces of darkness which are endeavouring to suppress *The Well of Loneliness* is still *sub judice*. We do not know whether the policy of "Hush it up," and of "Cover it away out of sight," which has for so long been the official policy of our sapient British philistines towards homosexuality, is going to win a fresh victory. Even so, the victory will not be lasting. Reaction cannot permanently prevail, whether in England or Tennessee.

CEDAR PAUL.

**The New Leaven.** By STANWOOD COBB. The John Day Co., New York.

"The New Leaven" is built round the statements of principles formulated from the replies to a questionnaire. In it Mr. Cobb has attempted to interpret "the new progressive education" to the educated American public. The result is a book of value both to the British educator and to the enlightened parent, as much for the suggestive stimulus supplied by the author's summary of outstanding features of the teaching and life of American 'New Schools' as for the sanity of his educational theory. One of the welcome features of the book is, moreover, that while he makes a strong case for his principles, he avoids the danger of over-advocation of particular methods, and his illustrations from the practice of various schools are the more helpful in that they are presented in so detached a spirit.

Space forbids quotation, or I should give, among other gems, his admirable comparison of the boy in class question and answer, under 'the tyranny of marks,' to, it might be, his father, playing poker. The aptness of the simile leads indeed beyond the question of marks as an incentive to study into the contrast of implicit school ideals. The older type of education aims at fitting boys for success in an irremediably competitive world, and their type of discipline therefore trains boys first of all 'not to give themselves away.' The newer movement lays great stress on the co-operative elements of citizenship, and, with perhaps a greater social faith, its schools have the courage to rely on compulsion from within and to let their boys be their eager, enthusiastic selves.

If a country always has the government it deserves it is even more true that it must have the education it deserves. It can be only as the public comes to think of beauty as other than a leisure pursuit, of thought as valuable even when not concerned with comfort, victory or gain, and of religion as a corrupt servant but a heroic master, that schools can help relapsing from the ideals of their founders into the established ways. Every new school that starts, every old school that starts again, has its chance to help to educate the country to its need. This book is a further contribution to that literature which should lead parents to desire a better world for their children, even when they have grown to accept it as it is for themselves.

It is remarkable what unity of educational principle is brought out by Mr. Cobb under such diversity of method, of personality and, doubtless, of philosophy of life, contained in the New School Movement. At the root of all these seem to lie these simple rules of good teaching: study, consider and like each child as a whole person; relate everything that you teach to life as it can be realised by the child; then supply the environment and the direction, without checking the spirit of youth. This policy has its own diffi-

culties and dangers: powerful incentives such as display can be developed to excess in New Schools; creativeness and originality are not ends in themselves; money standards can be wrongly introduced. Therefore I would end with two brief references to Mr. Cobb's characteristic balance, dealing with human material as it is. He delimits freedom carefully to exclude disorder, demanding discipline, but discipline 'pertaining to the act itself' and in a school world where the master need govern but little. Even then he believes, rightly or wrongly, that some children need a more rigid rule.

Similarly, his contrast between the regimentation of instruction at the U.S. Naval Academy, Annapolis, resulting in excellent standards of knowledge and powers of expression, with the New School emphasis on thought and judgment, taste and creative ability, social altruism and intellectual eagerness, is a summary of the whole purpose of the book. It is to present fairly and sympathetically the choice before the parent of the typical child: shall he have well-drilled knowledge or a little less knowledge fired by spontaneous life?

C. H. C. S.

**The Child's Religion. A Study of the Development of the Religious Sentiment.** By PIERRE BOVET, Directeur de l'Institut Jean Jacques Rousseau. Translated by GEORGE H. GREEN, M.A., Ph.D., B.Sc. Dent, 6/-.

This is an important and fundamental study, and deserves careful attention from all teachers. It is copiously illustrated by extracts, autobiographical and other, gathered from many sides, and is readable as well as closely reasoned. Professor Bovet summarizes the theories of William James and others by which the religious sentiment is shown to spring from the personal sentiments of the child and to become under the earliest emotion of love "the filial sentiment. The first object of this sentiment is, for the child, his parents. The father and mother are, for the child, his gods, possessed of all the divine perfections"—omnipotence, omniscience, all-goodness, sanctity. "But the experience of life compels the child to change, if not his religion, at least his god, and to transfer to a more remote being the wonderful attributes with which, in the first place, he endowed his parents." Just when some crisis shows the child that his parents are not perfect, his early cosmogony has been teaching him to conceive of some big power behind Nature. Yet, though his ideas of God are often grotesque and puerile, his capacity for religious experience, both mystical and ethical, is profounder even than that of adults. Consequently, while he must be given religious instruction, his teacher owes him respect and should never use his authority to impose an obligatory religion.

The volume is completed by two cognate studies on Respect and on Spiritual Unity, and by a brief account of the Jean Jacques Rousseau Institute at Geneva.

R. A. R.

**The Notation of Movement.** By MARGARET MORRIS. Kegan Paul, 2/6.

For decades, those interested in the art of dancing and rhythmic movement have felt the lack of a universally accepted system of recording steps and positions, a system whereby the moving features of a dance could be represented and preserved as efficiently as the moving sounds of music are represented and preserved by means of staff notation. The cumber-



some method of verbal description has been a ceaseless irritation to some, and a stumbling block to many. Last summer, at the second Congress of Dance held at Essen, the participants took a very important decision. They agreed to introduce a unified system of notation for every kind of dance, and their choice fell upon what is known as the 'cinographic' method upon which Rudolf von Laban has been at work for more than thirty years. He bases the method upon his personal researches in the domain of choreographic harmony, and everyone felt that this system of notation held great hopes for the future of choreography. Dance compositions will no longer be ephemeral creations, but, thought out and knitted together and inspired like a symphony or a poem, they will henceforward be preserved for coming generations to enjoy.

When an innovation is very much needed, we usually find that several people are at work upon finding a solution. Here, in Gt. Britain, who has not heard of Margaret Morris's splendid work in the field of choreographic art? She, too, has for years been devoting her ingenuity to devising a method for recording position and movement. It is with delight that those of us who are interested in dancing and who have the training of many youngsters in our hands, will welcome her little book *The Notation of Movement*, and will look forward to further books from her pen in which she will open the door to the wealth of exercises and dances she has herself devised.

Her method of recording is very simple. It is no more difficult to acquire than the learning of the staff notation of music. Once acquired, the positions and movements may be read as fluently as a piece of music. It is very different from Laban's device. Of course, experience alone can tell us which is the more effective system. But since, as far as I know, there is as yet no book in English giving an account of Rudolf von Laban's scheme, I strongly recommend all English-reading teachers to get Margaret Morris's little book and study it for themselves. They will find it both entertaining and informative.

CEDAR PAUL.

**The Mixed School. A Study of Co-education.** By B. A. HOWARD, Headmaster of the Addey and Stanhope School. Univ. of London Press, 6/-.

This is a full book; full of facts and statistics, of arguments and common sense, full of points and of wisdom. Many of us who have prejudices against co-education forget that the country is full of mixed schools. The Board's figures for 1926 count 16,593 mixed elementary schools, and besides them 361 on its grant list of secondary schools. We forget that most of our Universities are co-educational; and we fail to notice that most of our arguments against putting boys with girls and girls with boys, boys under mistresses or girls under masters, cut both ways. We forget that if women are beginning to share with men the world's work they had better share with them the training for it. How many of us, too, have ever examined a co-educational school from inside, or would be surprised to find that, just as in separate schools, the pupils form a collection of individuals, and not two opposing hosts, one male and the other female? Mr. Howard traces the growth of mixed schools at home and abroad, faces the problems of morals, of curriculum, of discipline, of staffing, and so on, proves that in intellect and

temperament boys differ from girls infinitely less than one girl from another or one boy from another, and gives us many reasons for believing that mixed schools can be healthier, happier and more fertile of good than separated schools, and that they offer the right training-ground for the new social co-operation between men and women.

R. A. RAVEN.

**Emotion and Delinquency.** By L. GRIMBERG, M.D. The Library of Educational Psychology. Price 7/6.

The author has shown what an important problem is that of the 'emotionality' of the defective, and that when studying the delinquent this is a far more important consideration than the mental status.

From the study of his cases, and the chapter on Heredity, delinquents are regarded as "primarily biological products of an improper mating with the resultant transmission of a psychic defect," and that they were born devoid of the potentiality to adjust themselves to a social order.

An interesting point made by the author is that in many cases the emotional instability has a definite organic basis, that of endocrine unbalance.

The book makes one feel the need for the revision of the laws dealing with mental defectives, which considers them from the legal standpoint only, and not from the medical and psychological viewpoint.

M. E. B.

**Inside Experience.** By JOSEPH K. HART, with an Introduction by JOHN DEWEY. Longmans, Green, 10/6.

Those who have any leanings towards the view "that no real philosophy can be *learned*, but that it must be achieved in and through experiences and experience," will enjoy and be glad of this book. Those who want a philosophy or a religion according to which they must mould their lives will abominate it. Professor Dewey holds that the chaotic world to-day needs the common bond of a philosophy of experience, and Professor Hart presents the result of twenty years' work in his endeavour to show what this must mean in many fields—education, morals, art, religion, etc. A final chapter pictures the ideal individual who may be produced when education comes to mean "all *enrichings* of experience on the one hand, and all *organizings* of experience on the other."

**New Schools in New Russia.** By LUCY L. W. WILSON. Vanguard Press, New York, 50 cents.

For teachers and educationists this is one of the best books I have come across so far. The matter is readably and systematically presented, so that the book can be easily referred to for any particular item or phase of education in the U.S.S.R. Russia has much to teach the educational world. She is now the foremost country in the output of educational literature of all kinds; but for various reasons this literature is practically unknown to the West. This book is a mine of information, and the author has gone painstakingly into the subject, as proved by the copious reference notes at the end of the book. Its publication gives no one an excuse any longer for not knowing—as the Editor of the excellent series of Vanguard Studies of Soviet Russia says in his Introduction—"what has happened in the first experiment the world has ever seen in applied communism."

H. W. H.



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DR. HAROLD RUGG  
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# THE NEW ERA

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# THE OUTLOOK TOWER

## Dr. Rugg and His Work

The curriculum research work of Dr. Rugg and his colleagues is of so much importance that we have for long considered it should be better known to educators outside the U.S. Dr. Rugg is by training an engineer, and has brought to his subject a mind less trammelled by educational tradition than that of the ordinary teacher and professor. He has had the opportunity of working closely with Dewey, Kilpatrick, and the brilliant group of men assembled round Teachers College, Columbia University. His approach is also somewhat different from that of many other leaders in the progressive movement, for he has been closely identified with the scientific school of educational research, and has arrived at synthesis through analysis. He has been more concerned with public education than with work in private schools. The New Education Fellowship is singularly fortunate in having him as Chairman of the American Advisory Committee, and in having secured his consent to edit this issue of the *New Era*. At great inconvenience to himself he is coming to Europe in August to conduct a special study course on curriculum research at our International Conference at Elsinore.

## Needs of To-day

That curriculum research should have started in America is natural. The mind of a young people is less inhibited by tradition than that of older nations, more able to take a bold view, more concerned with the present and the future than with the past; consequently it is familiar with the need of the reorganisation of industry to meet the demands of a changing world. Yet we in Europe are sceptical of these very qualities. We fear that cultural landmarks may be swept away, and youth be debarred its inheritance of the past. It is necessary that the old world and

the new, each representing its special point of view, should co-operate in a critical and courageous survey of the educational needs of the twentieth century. No greater benefit could be conferred on education than the provision by some philanthropist of a sum of money to enable leading men and women from different parts of the world to gather together to discuss this question, and to lay the foundations of an enquiry into what are the educational needs of the boy and girl of to-day. Unlike other educational commissions, the men and women chosen should not be the eminent scholars of the day for, with few exceptions, it is impossible for them to dissociate themselves from tradition. It is the new generation who must take up the work, create the new society and frame its constitution; not adults with set minds. New education can go no further until the teeth are extracted from the twin dragons of examinations and curriculum. These bar the way to progress.

Despite our educational advances during the last quarter of a century, we have failed to evolve a curriculum adapted to the changed conditions of modern life. Throughout the world, millions of children still endure the mechanical grind of their grandfathers; during the process they accumulate facts, become overburdened with them, and sink into the state of inertia characteristic of unthinking masses. It is, of course, true that in *what they set out to teach*, our schools are not failing: they give a good grasp of the three R's and some academic knowledge; they also pay a considerable amount of attention to physical culture; while the progressive schools are forging ahead in their attempts to give children their birth-right. But as yet there is no concerted action to tackle the biggest of all our educational problems: the curriculum



itself. In England few teachers have as yet thought of it as a problem, so fettered are we by the chains of tradition. Knowledge is knowledge, says tradition; to be educated we must acquire a minimum of prescribed facts. We must at all events know what our fathers and our grandfathers before us knew, and we must upon demand show that we possess this knowledge, our passport as an educated being. The education of to-day remains nationalistic in an age when men's minds are rapidly broadening to admit internationalism; remains unpsychological in a century opening upon stupendous psychological discoveries; remains unscientific in an era ruled by science.

### The Curriculum

What exactly is wrong with our curriculum?

1. *It is out of date.* With the expansion of knowledge, the system of treasured facts that had to be mastered 60 years ago when education was made compulsory for all, or even 10 years ago, has been outgrown. There is now neither time nor sufficient retentiveness of memory, even were it desirable, to master all the old knowledge as well as the new that must from year to year be added. Why should we be shocked if, in the year 2000 A.D. an educated man should know nothing of the Wars of the Roses, or of the capes and bays of Europe? His intelligence will tell him where to find purely statistical information, so why clog his memory with non-essentials? If he can navigate his own plane, travel by his own skill across the frontiers of Europe, converse in two or more modern languages, and have sufficient breadth of vision to take a keen, unbiassed interest in the solution of world problems, he will be a citizen worthy of the name.

2. *It is unpsychological and unscientific.* It attempts to make every child of a given age know a specific number of facts—mental, too intellectual, facts. It fails to take into account the different types of children. It is further unpsychological in that it ignores the

basic principle of interest: the spontaneous and free interest of the child himself. Dr. Decroly of Brussels is one of the few men in Europe who have reconstructed the curriculum on the foundation of 'centres of interest,' and whose work has affected State education. Another is Professor Patrick Geddes, who, in his work among older students, based their studies upon environment rather than upon books.

3. *It overloads the timetable.* Which of us is not familiar with the soul-and-interest-killing routine of bells and changing classes? In the words of a well-known American educationist: "Our educational directors and teachers seem satisfied to steer their children through the mazes of arithmetic, geography and grammar, with little or no regard for the general well-being of the child's mind. There is usually little enquiry as to whether or not the child is actually developing into a resourceful, well-rounded, independent citizen, capable of enjoying life and liberty, and pursuing happiness intelligently. . . . The day is jammed with the passing on of traditional knowledge, and skills. If that is well done, most parents are satisfied."

### The Dangers of Artificiality

This artificiality of a no-time timetable is largely responsible for the apparent lack of intelligence in so many children of secondary school age, whose perceptions have thus been dulled. As Dewey says: "If outward conditions are such that the child cannot pour his instinctive powers into his work, if he feels he cannot express himself by this work, he then learns in a wholly remarkable fashion to provide exactly the amount of attention necessary to satisfy the demands of the teacher and to reserve a part of his mental energy to the lines traced by his innate needs. . . . One would have to be quite ignorant of the work which is done in most schools to deny that our pupils little by little acquire there the habit of dividing their attention. This division of attention with its corollary,



disintegration of character, is so common that there is reason to be disgusted with the teaching." Our academic education may be likened to a glossy varnish hardening over and suffocating the undeveloped emotional and creative impulses, as well as hiding the repressions occasioned by it. Knowledge of man, of his past achievements and present needs, is lost in a maze of subjects: we teach in sections and yet forget to reassemble the parts—hence the child is never led to view life in its entirety. False values, artificial divisions, facts disconnected with the needs of cultural living, are formidable barriers to educational progress.

I have just been talking to a girl of 16 who is about to return to school. Intelligent, full of life and fun and natural interests, she is crushed by the thought of her matriculation year, during which she will do nothing but 'get up' set books—whole tomes for History, English, Latin, French. There will be no time for music or anything recreational, to break the monotony of reading, annotating, paraphrasing, reproducing, *ad infinitum*. (Examinations in South Africa appear to be even more rigid than in England.) Such an instance, and there are tens of thousands of similar ones, shows how far schools have diverged from life. They make no attempt to fit children to function in our highly artificial and industrialised world.

### The Problem of Reorganization

Most of our readers will be in agreement with these charges against the ordinary school curriculum of to-day. If we are all desirous of change, along what lines do we wish to see this change take place? A few questions will perhaps point the way:

1. *What must the average citizen know to live his life fully?* Dr. Ferrière, in his recent book, "The Activity School," gives one answer: "Most young men and women will some day be heads of families, educators of their children, economists, since almost every man has a

budget to manage. Some of them will be artists, others philosophers. All will be citizens of their country and citizens of the world. The essential principles of civil law, of comparative legislation, of political economy, the great social problems, labour legislation, provision for the future, co-operation, savings accounts, the banking system, and what should be known as the care of one's estate—however modest—all of this should be familiar to the young man or woman of 18 years of age."

Mr. Glenn Frank, President of Wisconsin University, has another. He wishes schools to be organised to train minds to think, and the individual to adjust himself to contemporary conditions of life. The curriculum should be arranged round questions such as the following: What should I know of the functions of my body, and the care of it? What should I know of the nature of my mind, and its processes? What should I know of the all too mysterious rôle played by the emotions in my life? What should I know of the duties of a citizen as an elector; as a husband; as a wife; as a father; as a mother; as an employer? What are the principal questions awaiting solution to-day? What are my prospects if I project my present habits into my occupation? What are the resources within myself that will enable me to live rationally and happily? Why is there so much sadness and sorrow in the world? Are they due to the character and habits of individuals, or to social policy and practice?

2. *Is it an exploded theory that any one subject, such as mathematics, is necessary for brain drill? Is there a transfer of faculty?* If so, then surely the non-mathematical type need learn only the amount of arithmetic necessary for daily life. Cannot problem-solving ability be gained in the study of the humanities just as well as in the study of arithmetic? Is the value of Latin sufficient to justify the time spent on it? These and a hundred other such questions await answers based on scientific experiment.



3. *Must every child follow the same curriculum?* Psychology answers No. The mental type of child finds opportunities for growth and development of interest in scholastic studies, in knowledge for its own sake, and in all kinds of mental activity. The intuitive and sensitized types include the children with artistic temperaments; art, dancing, drama, crafts, will give them opportunities for their creative self-expression. The action type seeks chances of doing rather than of listening, and should be encouraged to work out experiments in laboratories and craft shops. As education becomes more and more universal, this need for differentiation increases, for with the extension of secondary education there is a danger that we shall be overrun by the world's black-coated workers—by a veritable army of clerks and typists. We must wake up to this need for varied curricula.

These basic questions point the way to a reorganised curriculum, the specific details of which can be the outcome only of far-reaching research. We have now reached the stage when we realise that "the school which offers nothing but knowledge must disappear. In its place must come the school which teaches the child how to use the lever which ever raised the world above itself—purposeful activity." Isolated experiments have done their part, but must now give place to united action led by men and women of vision, and backed by enlightened public opinion. We hope the New Education Fellowship Conference to be held at Elsinore this summer, in examining the whole problem, may be instru-

mental in achieving the next step forward.

### Our Changing World

The fact of the matter is, that we live under changed conditions. We have emerged into a new world, but the majority of us try to creep back to things as they were, to cling to them for safety. These are the small personalities among us. Big teacher personalities would sweep aside outworn forms, or escape their encumbrances. Teachers of little force and no vision would soon block the way of released opportunity that an ideal curriculum would offer. The problem *par excellence* is: how shall we get these big personalities into the schools of tomorrow?

Nothing is more thrilling than to stretch one's mind to take in the enlarged range of vision of this changing world. New horizons unfold as one dreams of a United States of Europe, or reads of General Smuts' vision of a United Africa. Big problems loom on these new horizons—world problems that demand for their solution balanced faculties, much wisdom, and a strong sense of justice. Man's consciousness is enlarging, his ideals and attitudes are changing, he is undergoing a reorientation. According to H. G. Wells, he is growing up. With the age of childhood and adolescence behind him, he must needs take the big vision, carry the increased responsibilities, of his manhood. These nursery and schoolroom days, the days of petty nationalism, intolerant creeds, and class warfare, are passing from him. Are we preparing him to fulfil his destiny?





# The Reconstruction of the American School Curriculum

By Harold Rugg<sup>1</sup>

(*Professor of Education, Teachers College, Columbia University*)

## I

IN this issue of the *New Era* my colleagues and I are presenting our views on the reconstruction of the American school curriculum. The statements taken together will serve as a brief introduction to the chief philosophies and methods of work now prominent on the American educational scene. In my introductory paper I shall attempt to portray briefly the background and relationship of these points of view and methods.

### The Old Curriculum

Prior to 1900 the schools of the United States reflected almost without exception the disciplinary point of view. The curriculum consisted of a score or more of narrow compartments of knowledge called school subjects—reading, writing, arithmetic, history, geography, civics, nature study, botany, zoology, physics, chemistry, algebra, geometry, etc. These subjects of study were taught chiefly through the memorization of brief encyclopædic textbooks. The learning of specific facts and of increasingly difficult generalizations was the chief desideratum of education. That was education in the mass school.

This mass school of America was a replica of the mass mind of America. It was the inevitable product of three centuries of economic revolution. Its roots lay in Europe, which—fortunate in its cyclonic climate, inheriting large stores of coal, iron, and arable land, and located at the centre of the hemispheres in a strategic position for world trade—had produced the inter-continental regime known as industrial civilization.

This civilization of 500,000,000 people is a totally new entity, both in physical paraphernalia and in dominating attitude of

mind. It resulted from the co-operation of three factors: (1) the rise of inductive science and objective measurement and their applications in the Industrial Revolution; (2) the perpetuation of the Puritan attitude of mind; (3) the taking over of the control of government by the Puritan leaders—on both sides of the Atlantic. These co-operated to produce the present era of economic exploitation, the world's highest standard of living, and a thorough-going acquisitive and conformist attitude of mind. The chief educational aim of the school of that regime was "social efficiency". The mind of America was exploitive and that of its school conformist and unoriginal.

Then at the turn of the Twentieth century the creative mind of America emerged in diverse places. The scientific method long applied to the physical and natural sciences, was influential in producing a somewhat experimental and revolutionary attitude toward education. As the mass school in America was a replica of the mass mind, so the experimental school was a replica of the experimental mind. The acquisitive mass mind had produced the formal disciplined school—the school of the *status quo*. The experimental mind, lagging three generations behind, succeeded in setting up (by 1915) tentative educational innovations. Even to-day these innovating schools are our only institutions worthy of the name of experimental—schools for a dynamic civilization.

The outstanding leader in this far-reaching educational reconstruction was Professor John Dewey. It is not too much to say that the little institution which he and his neighbours established in 1896 for the proper education of their children, was the first true laboratory school in the United States. Even though it did not employ "standard tests", "the controlled group", and the statistics of correlation, it did reveal the essential characteristic of an experimental school: an experimental atti-

<sup>1</sup> Chairman of the Committee on the Curriculum of the National Society for the Study of Education. The report of this Committee was issued in the 2-Vol. *Twenty-sixth Yearbook*. Public School Publishing Company, Bloomington, Illinois, U.S.A.



tude of mind; a determination to ignore the practical exigencies of mass education and to develop a curriculum of activities and materials of instruction on the criteria of child needs and maximum growth.

## II

### Experimentation

The present educational situation in America, therefore, reveals one outstanding characteristic: a vast amount of vigorous experimentation with the curriculum. Three groups of educational leaders have sponsored three different attacks upon the traditional academic curriculum of the Nineteenth century. The first group, college and school administrators, have liberalized somewhat the college entrance requirements, which were exerting a stranglehold on the secondary school curriculum. They have economized time by providing more flexible promotion plans and methods of organizing school grades. Their activities, however, merely served to true up the superficies of school administration; it did not change the dominant disciplinary conception of education.

The second group, the students of the scientific study of education—Thorndike, Judd, Freeman, *et al.*—produced after 1900 an understanding of the scientific method and the statistical and experimental fact-finding technique. (These men rarely worked within experimental schools; instead they made measured and controlled experimental studies in laboratories and occasional classrooms. From the early years of the Twentieth century they launched, indeed, a hectic era of fact-finding.) New slogans were heard from the educational rostrum: Tests to measure teaching! Controlled experiments! Statistics! Score cards for school buildings! Rating cards! The school survey! Budgeting the school! An increasingly voluminous body of knowledge was made available concerning the verbal intelligence of children, modes of learning and retaining skills, techniques of teaching school subjects, and the social usefulness of the materials of the school curriculum.

The gains achieved through the efforts of these two groups—administrative re-organizers and students of scientific method—are distinctive, and will be remembered long in the annals of education. In funda-

mental attitude of mind, however, the philosophy of education was not changed by the efforts of either. They all, even the scientific men, supported the point of view which has been described by Professor Kilpatrick as “subject-matter-set-out-to-be-learned.”

## III

### Reconstruction

To the concept of flexible organization and objective study were added, after 1910, stirring concepts of educational reconstruction: the integration of personality, freedom, activity, child interest, initiative, and responsibility. This was the contribution of the educational revolutionists, led by Dewey, Meriam, and Kilpatrick. These were the true experimentalists; these achieved a new attitude of mind; these sponsored the revolutionary philosophy of child growth.

Under the influences of the initial experimentation of these pioneers, innovating schools appeared in various centres. There were the Organic School of Fairhope, Alabama, 1907; the Park School of Baltimore, and the Shady Hill School of Cambridge, 1912; the Play School of New York (afterward the City and Country School), and the Edgewood School, Greenwich, Connecticut, 1913; the Walden School, 1915; the Lincoln School of Teachers College, 1917; the Ojai Valley School, 1923. Furthermore, it was during these years that, under the influence of Kilpatrick and his colleagues, tentative experimentation with child-centred education began in occasional classrooms in town and city systems, and even in the practice schools of teachers' colleges.

This very incomplete catalogue provides a striking exhibit of the rapidity with which the long-delayed movement committed itself to practice. To-day, scores of schools exist in which teaching is directed by child interest, in which *self-cultivation* is co-ordinate in importance with the *mastery of race experience*. Founded to demonstrate this or that emphasis in the theory of education, these schools vary greatly, of course, in importance in the experimental world. Some are still largely committed to the “subject-matter” point of view. Few are, indeed, educational laboratories in the rigorously scientific sense of the term. The sponsors of some have all too often



been untrained zealous laymen. But all may be characterized as distinctive innovations in school programme, in the curriculum and in teaching.

#### IV

##### The Changed Curriculum

A survey, therefore, of the past century of curriculum-making in America<sup>1</sup> reveals conspicuous changes in the curriculum and in the techniques by which it has been constructed.

(1) *Change in Purpose.* The disciplinary conception so all-pervasive in the latter half of the Nineteenth century has been slowly displaced by the fundamental principle of maximal child growth at minimal expense. Correspondingly, the great aim of tolerant understanding of contemporary life is assuming a place co-ordinate with the creative one of growth through self-expression. A generation of research has taught us that training in tolerance must be given through the direct study of contemporary issues and problems and their historical development.

(2) *Change in Leadership.* This change in goals has been brought about primarily through a change in leadership. We are witnessing the emergence of a new type of professional curriculum-maker. The manifold nature of the tasks of curriculum construction is being recognized: the setting of ultimate and immediate objectives, the wise selection of content, the discovery of child interests and abilities, the adaptation of materials to levels of growth and to individual differences, and the organization of activities. All these jobs are difficult and can be managed only by those of training and experience. Correspondingly, we now see that curriculum-making must assemble a vast range of co-operating workers: frontier thinkers, poets, artists, and other singers of American life, students of child learning, of educational measurement and experimentation, as well as students of subject-matter values. Already the foundations are being laid for this co-operation, already there is promise that they will produce a new curriculum of

tolerant understanding and creative self-expression.

(3) *Change in Method.* Educational classrooms are responding slowly to the demands of the laboratory spirit. In many centres the armchair is being scrapped, and the critical eyewitness recorder of school activities is replacing the academic textbook writer. There is a growing willingness to try new types of materials, to experiment with new groupings of school subjects, and to depend more and more on objective measurement of results.

(4) *Change in Content.* The new experimental attitude and the new vision of the unity of American civilization are steadily cutting down the lag between society and the curriculum. The old subservience to morphology, to the very ancient past, is being replaced by a dynamic interest in the understanding of contemporary life. Each year sees more courses in "problems of democracy", a more intelligent discussion of how people live together, a better integration of economic and social history with political history, and the interjection into the curriculum of indigenous writings produced by a growing American culture.

(5) *Change in Organization.* The organization of the materials of the school curriculum responds less easily to the demand for change. Teaching is still badly hampered by the subject-matter compartments into which the curriculum is divided. The direction in which we are moving, however, is clearly toward a new synthesis of knowledge and a radical re-departmentalization of the curriculum. The social sciences, a broadly integrated course, is replacing several narrow subjects of history, geography, civics, economics, etc. General courses in science are superseding correspondingly the narrow subdivisions into which the field has traditionally been broken up. The tendency is markedly in the direction of cutting down the number of departments in the curriculum and expanding the scope of each.

#### V

##### Two Experimental Groups

These far-reaching changes in the curriculum of American schools are being brought about by the two experimental groups to which we referred in a preceding section. On the one hand are the educa-

<sup>1</sup> See Harold Rugg: "A Century of Curriculum Construction in American Schools," *Twenty-Sixth Yearbook of National Society for the Study of Education*, pp. 1-116. Public School Publishing Company, Bloomington, Illinois, U.S.A.



tional revolutionaries who advocate a freer kind of education, emphasizing the self-cultivation of the whole child and insisting upon activity and child initiative. On the other, are the students of the scientific study of education, masters of technique immersed in a vast fact-finding movement and seemingly unable to wrench themselves free from the traditional "subject-matter" point of view. In the meantime, the entrenched administrators and their professional allies in the established school subjects, sponsor the disciplinary conception of education, accepting the traditional academic organization of subject-matter, and conceiving learning solely as acquiring race experience.

Each of the above two groups, however, has produced important techniques and partially substantiated hypotheses for the reconstruction of American schools. The scientific men offer the techniques of measurement, experimentation and statistical method; the protagonists of the child-centred school have produced novel types of school programmes, dynamic activities and tentative experiments on important hypotheses concerning the integrated nature of learning and growth.

Believing that the future of educational reconstruction lay in exponents of these two schools of thought, we have asked several representatives of each to contribute in this issue of the *New Era* short statements of philosophy and procedure. Professor Kilpatrick, one of the leading interpreters of the freer type of education, has written a penetrating analysis of the philosophy of the curriculum. Miss Shumaker has summarized succinctly the

chief characteristics of the programme of the child-centred school and of the way in which the life of the school as a whole contributes to education. Professor Mearns, the leading exponent in American education of the creative method of work, presents the message of the creative spirit. These three persons subscribe emphatically to the doctrines of child-centred education.

Professor Horn and Professor Earle Rugg, in their statements, illustrate briefly the manner in which the students of the scientific study of education are attacking the problems of curriculum construction. Professor Cox, a sympathetic critic of the American high school and a vigorous protagonist of its progressive practices, describes clearly the chief problems and practices of secondary education.

There is a growing conviction on the part of the two schools of thought which these writers represent that the sound reconstruction of the American school curriculum will be brought about not alone by either one of the two major philosophies and techniques but rather by the intelligent and sympathetic utilization of both. I personally believe that the future of the American school rests upon the capacity of the experimental mind in America to comprehend the conflicting goals, hypotheses, points of view and techniques, and to reconcile them in a comprehensive experimental theory. As Victor Branford phrased it, it is the "reconciliation of science and sanctity" that we need; it is "the marriage of knowledge and reverence", it is the integration of the points of view and the techniques of science and of art.





# The Philosophy of the Curriculum

By William H. Kilpatrick

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## The New Theory

THE theory of the curriculum herein presented must be taken in contrast with the usual one which it would supplant. Clearness and honesty alike demand clear distinction between the two, since old terms are here used in a new sense. Such conceptions as study, learn, teach, subject-matter, and curriculum, appear in this treatment both broadened and shifted. As conceptions they function differently in guiding thought and action, since they occupy different places in the revised conception of the whole educative process.

The old position whether so recognised or not is the logical counterpart and servant of a fixed social order, changing but little from generation to generation and expecting of each one that he will fit into the prearranged scheme. It assumes that we know the situation which will confront our children as adults and that we know and have in hand what they will need to know and have. Underlying these assumptions is the even more fundamental one of a static world view. Logically and psychologically this older position thinks in terms and conceptions that grew up when change could be ignored, thinks in fact in terms and conceptions that were actually devised to prevent change, and to sustain, instead, vested interests in a feudal social system and in an unchanging religious creed.

But our present world is a changing world. Never before has change been so persistent or so permeating a factor. Moreover, there is every promise that, rapid as change has been, it will be even more rapid in the future. Our young people face, then, an unknown future. Once education could merely repeat the past. That time has gone. Not that we should not now learn from the past. We have, if possible, even greater need to do so. But we must, in a new sense and degree, prepare our young people to hold their own in a changing world. We do not know the problems our children will face, still less do we know the answers to their problems. Instead of

preparing them for a situation pretendedly known in advance, we must prepare them to take care of themselves in an unknown and changing future. This fact our curriculum must positively use.

## The Educative Process

The curriculum is part, or perhaps better, a phase, of a larger working whole. This whole we may call "the educative process." Since the curriculum is thus part of a whole, it must fit the rest of the whole. It will do its work best when it allows and helps the other parts to do their work best. We must, then, think of these other parts while we are planning to make the curriculum. Eventually, all must work efficiently together. The curriculum is, then, good in the degree to which it best helps the work as a whole.

In any adequate discussion of the educative process, two things will stand out prominently: learning and life. Learning of the right kind helps one to live better. In the last analysis we concern ourselves about education and learning because we wish our pupils to live more abundantly and better than they otherwise would. It is living that fundamentally concerns us.

In order to guide the educative process we must, then, know (1) how learning takes place, (2) how learning enters life to improve it, and (3) what kind of living is good. Whatever else is to be true about the curriculum, it must fit the answers we give to these questions. It must enable learning to go on best; it must carry learning efficiently into life; it must serve the right kind of life.

What does it mean to learn? Properly, to learn is to acquire a new way of behaving. When has one "acquired" a new way of behaving? When one *can* and *will* behave in the new way as the right time presents itself. When a thing has been really learned, it has in it an inherent propulsiveness that makes it try at the right time to work itself out in behaviour.



## How Does Learning Take Place?

With this propulsive notion of learning, how does such learning take place? And what kind of curriculum must we then have?

Five things can be said:

1. *Practice is necessary.* We do not learn what we do not practise. If it is a skill we are considering, we must practise the skill. So with an idea. So with an emotional response. So with an appreciation. Whatever the behaviour, if it is to be learned, it must be exercised.

The curriculum, then, must include such practice of the desirable traits as makes possible their learning. Some things, as writing or spelling, can be assigned, but there are other things that cannot. We can make a child stay after school for half an hour, but we cannot make him practise kindness during that time. Nor can we assign honesty as a home lesson for to-night with any hope that one lacking it will have learned it by to-morrow or, in this way, by many to-morrows. These things can be practised only in such life-experiences as in fact call them out. Our curriculum must, then, be the kind to include such life-experiences. It, accordingly, cannot be made up merely of assignments, because some highly desirable traits cannot be assigned.

2. *The intent of the learner counts.* For behaviour to be acquired, we should mean to acquire it. Observed facts indicate that the more fully we mean to acquire any way of behaving, the more quickly we acquire it and the better it sticks. Whatever we do with success and satisfaction we *tend* to do again; whatever we do with failure and annoyance we *tend not* to do again.

What does this tell us about the curriculum? It tells us that there are some things (and they are often the finest things) which we cannot hope to have our pupils learn properly unless they have proper attitudes in the matter. Thus, again, do we have to change our old notion of the curriculum. The right curriculum will take account of attitudes, ideals, habits, appreciations (all matters that cannot be assigned and are hardly to be taught directly at all), as well as of the more assignable skills and facts. Skill and facts and memorization can be made out into a regular schedule

and be so taught (at least in a fashion), but these other and weightier matters must be taught differently. They can be learned only in vital experiences, and the kind and quality of experiences necessary for this are less subject to our control. Whether we like it or not, the old type of curriculum, with its precisely fixed-in-advance subject-matter, will not bring all the needed learnings.

3. *Learning may come by association.* If two things happen together, emphatically enough, either one later present to mind will likely recall the other, as everyone knows from Pawlaw's work. Association may shift a response from one stimulus to another associated with it. In this way especially do we build our likes and dislikes. The next paragraph in part illustrates it. We tend to like the person or the place or the thing which is pleasantly associated. We tend to dislike those that are unpleasantly associated. The curriculum must take positive account of these associated learnings.

4. *Learning is never single.* We cannot start a child working at any one thing and suppose that he learns just that one thing. The facts are quite otherwise. While a child is memorizing a poem, for example, he is building—and of necessity must build—attitudes, favourable or unfavourable toward the particular poem, toward poetry in general, toward teacher, toward the teacher's way of managing, toward school, toward his own future education, toward matters of the intellect in general.

These two considerations of association and of simultaneous learnings make definite demands on the curriculum. To teach composition or a poem without considering these inevitably attendant learnings is little, if at all, short of criminal. Incalculable harm may easily be done. The situation is serious. The remedy seems to be twofold: first, give real leeway as to the time requirements for desirable facts and skills, then work for all the outcomes together, noting that the habits and attitudes are in the long run the most important. This again means an experience curriculum. Attendant learnings are inevitable. Only in a curriculum of actual vital experiences can these accompanying learnings be adequately cared for.



### How Does Learning Improve Life?

How, now, does learning enter life to improve it? If this be not effected, our curriculum fails.

To understand how learning enters life, we must look at life, and essentially at life outside of the school. For, in spite of our academic prejudice, out-of-school learning still remains the essential type of learning that it has always been, and moreover, it is besides, in both bulk and importance, and probably in quality, the most important learning that we have. Out-of-school learning is the rule in both pre-school and post-school life, while during school days it surrounds and permeates school life. Indeed, at best the school merely does better what otherwise goes on just the same.

For our purposes, out-of-school learning comes by two roads: one, by way of association, we have already in part discussed; the other is more strictly instrumental and comes as we meet and solve a situation of difficulty. The responses that we learn in thus facing difficulties vary from the motor type (as skating) to the intellectual (as solving a problem in symbolic logic) with intermediate combinations of the two in between. The essence of the matter is seen whenever one undertakes some enterprise, large or small, either as a whole or as part of a larger whole, and finds a difficulty which he then contrives to overcome. This kind of learning is the key conception to the new curriculum. We must examine it closely. A simple case will illustrate all.

### The Experience Curriculum Analysed

Suppose a baby has for some time been fed with a spoon. To-day he undertakes to feed himself. The following steps are distinguishable (in logic, if not in time):

- a* The baby undertakes to feed himself with the spoon.
- b* He strikes a difficulty. On the way to his mouth the spoon turns over and the food is spilled. The baby does not have in his repertoire of available ways - of - behaving the particular response here needed. He must get this before he can go on successfully with his undertaking.
- c* He tries again. Mother makes suggestions. He watches how she does it,

then tries it again himself, paying attention to spoon, food, and hand as he seeks the needed new way-of-behaving.

- d* In the end he (let us suppose) succeeds. He finds, gets, and applies the necessary way-of-behaving.
- e* The undertaking, stopped in step *b*, now goes forward. He feeds himself.

In this simple case we have the essence of learning, wherever found, of this second practical type. In this, we see how and why learning enters experience. A properly varied life-series of such learning experiences, each with its manifold learnings all going on under competent guidance, will make up the new curriculum.

From this analysis we are then ready to make a number of statements useful for a better understanding of this new conception of the curriculum.

1. We see, in general, how a practical step forward in life depends on learning. Hitherto, the baby could not feed himself. Through learning, he henceforth can. Through learning, he has stepped forward.

2. We see under *b* the very real need for learning, the actual demand for it. The intended activity was held up by a lack. Learning was, thus, necessary if the undertaking was ever to go forward.

3. We see in this concrete situation very practical definitions of "study", "learn", of subject-matter-of-study, subject-matter-of-learning.

"Study" is the effort under *c* to find and get the new way-of-behaving. The subject-matter-of-study included all the promising objects to which attention was paid during the study. This is the kind of study needed for the new curriculum.

"Learn" means finding and getting the new way-of-behaving. The subject-matter-of-learning is a new way-of-behaving. It is always so, even with school subjects. Spelling is a way-of-behaving, otherwise it is worthless. So with arithmetic, and even with history and geography. If these do not reappear as ways-of-behaving, they have not filled their purpose.

4. We get in the activity itself a real test as to whether learning has taken place: Can and does the child behave in the new way? Does he successfully feed himself with the spoon? Does the activity once



balked now go forward? This is the test that the new curriculum favours.

5. The mother's part played here gives us the inherent place and function of the teacher. What did the mother do? First, she noted when the child was by development and attitude ready for the undertaking of feeding himself and she encouraged him accordingly. If need be, she might take positive steps to start him on the undertaking. Second, she provided conditions favourable to success—a spoon easy to manage, suitable food, etc. Third, she watched his efforts and helped in a way to facilitate his learning, directing attention to proper movements, applauding success, encouraging repetition, etc. These are the functions of the teacher in the new curriculum.

6. The relation of the race experience to the child's learning also appears here. The personal use of the spoon in eating is the new element in this situation. The child was already familiar with the spoon as mother's aid to his eating, and he had already seen others so feed themselves. The spoon and its uses belong to the race experience. The particular thing to be learned this day, the way of feeding oneself with a spoon as seen in others, served the learning baby in two ways. First, seeing others do it, he was at length stimulated to try it himself. Second, what he saw in actual operation furnished the model for imitation in his own efforts. These two functions the race experience typically performs: it stimulates the learner to attempt something new; it serves to guide his efforts in learning the new. Mother could not hand him the way-of-behaving as she could hand him the spoon. This he must—it may be under guidance—make for himself. Through this appropriation of the race experience the child, as we see in the next item, grows as an individual, each such step typically leading to others.

7. In and from this experience the child moves forward in his career. He now takes over this much more of his own direction. He is less dependent on others. He is somewhat more of a personality. He feels more confidence in himself. Also, small though it may seem to us, he has widened the range of his responsibilities. What he shall hereafter eat is now more in his hands. New moral obligations accordingly ensue.

Moreover, new experiences open up, each with more or less of its new problem, its new responsibility and new obligation. Life has been to some extent remade. Such remaking of life is the aim of education for the new curriculum, to give more content and more meaning, to give the learner more control in life and over life.

To complete the discussion of how learning enters life to remake it, we have one further consideration. The world we live in abounds in problem situations and doubtful issues. Jeopardy, anxiety, hope, and fear are real categories. Creative thinking and purposeful effort do within limits effect ends and aims which we ourselves have set up. The actual tide of events may thus in fact be affected and turned into more desirable channels. Education must give much, if not most, attention to preparation for dealing thus with as yet uncertain events and outcomes. The fact that the world is itself changing ever more rapidly, both enlarges the task and increases the obligation.

The educational method for preparing thus to deal with a precarious world must be by practice in dealing with uncertain events as closely connected as possible with the actual affairs of life. Meanings form the ties and cues which must connect new with old and suggest appropriate steps of control. Experiences of problematic situations and doubtful events chosen to relate with life must form probably the major portion of the curriculum, and be so managed as to yield the largest possible meaning outcome. Items and drill isolated from meaning-connections must be avoided. Meanings and conscious meaning-connections must always result. These constitute also the very basis for the formation of the self and its effective intelligence. Meanings inwardly digested or organized mean integration of the self. Meanings exactly connect and relate the self so organized with its environment. A properly directed educative process constitutes thus at one and the same time the continual enrichment of life, the process of feasible control over a precarious world, and the process of self-building and its integration.

### What Kind of Living is Good?

Out of the conceptions so far got, we have finally constructed a guiding notion of



education as a whole. Education concerns itself with life, to make life better. To the discerning gaze, education is not something outside life, applied as a lever, say, with which to push life forward or higher. No, education is inside life, inherent in life, part of the very life process itself so far as life is worth while. Each step forward in living involves learning.

Education, then, is desirably such a process of living as remakes life. Remakes it not once, or occasionally at long intervals, but if possible, continuously remakes it. So that each learning experience leaves the learner at once with a broader outlook, at once more disposed and better equipped to go on to further like fruitful experiences. This is what we mean by saying that education is such a process of associated living as continuously remakes life, carrying it always to higher and richer levels, not only for the individual, but also for all whom he influences. This is the definition of education for the new curriculum.

One practical matter remains. As we seek thus the inclusive educational aim of the continuous remaking of life, we cannot ignore certain subordinate essential and constituent aims and values. Neither can we disregard the fact that these constituent aims may more or less work against each other, nor the further fact that there are certain practical hindrances which thwart us as we seek the attainment of our aims.

What are these subordinate aims and these practical hindrances, and how shall we deal with them? For dealing with them the answer seems clear in form, however difficult it may be in application. We must seek a programme which (1) at any one time presents the best attainable total result then possible, yielding to each hindrance exactly and only as we must, and striving as best we can for the ideals involved, and (2) gives us the working basis for the progressive feasible lessening of the hindrances and the progressive harmonization of all the values involved. The finding of such a programme is the permanent problem of education.

The list of aims and hindrances here given is not meant to be complete, but rather a distributed sample of the kind of thing that must be considered. That the several factors in any situation will have differing weight for that situation goes with-

out saying. Some of these factors more immediately concern the teacher. Other factors will more concern others working on the problem.

1. Each learner should work reasonably near to the limit of his power and resources, at enterprises which he feels in maximal feasible degree to be his own, and for which he accepts responsibility.

This, it is expected, will supply the intent and practice needed for learning.

That best thinking is an "intellectual adventure" and "an adventure into the unknown" is an important element here.

To work, as here desired, will rather emphasize than deny the need for variety in work as well as for rest and recreation.

Drill should as far as feasible come because the need for it has been seen and felt in connection with such enterprises.

2. Regard should always be had for the fact that learning is never single, and due attention must be paid to making the attendant learnings as wholesome as possible.

This the older curriculum theory tends to disregard.

3. As far as feasible, learning should take place in a situation of "natural" connectedness.

Due effort must, of course, be made at the right time so that learning be properly generalized.

This connectedness will mean that most learning must be in a social setting. It should, furthermore, be such as to make for a unified self amid varying experiences.

4. Learning enterprises or experiences should so increase in social content and in organization, as to mean optimal progress both in social integration and in the organization of experiences for the control of further experience.

It is thus meant on the one hand to avoid "fooling" and mere repetition, and on the other to make suitable use of race experience.

Teacher control and all pre-arrangement of subject-matter should be considered as means to this end.

5. Practice in socialization as well as considerations of finance alike demand that children be educated largely in groups.

6. On the one hand, curriculum-making cannot disregard administrative feasibility. On the other hand, administration itself



exists exactly in order to make the curriculum (and the whole educative process) a success.

7. As far as feasible, the teacher should ascertain, preferably by comparable objective tests, what growing is being achieved by the pupils under his care.

This is primarily to furnish help to the teacher for the better direction of the work at hand, secondarily to help other like teachers and to furnish, in general, data for further and wider study of education.

Great care is necessary that testing should not so act, as too often it has acted, as to shift the teacher's endeavour into narrow and wrong lines. This danger is the greater because, so far, we can measure better the more mechanical types of outcomes.

While for some purposes it is wise to let pupils know the results of their testing, education is in very truth perverted if passing tests be allowed to become the main end either of study or of teaching.

8. The work of the school should be so conducted as to encourage and reward work and growth on the part of teachers as truly as of pupils.

The preparation of material by "experts" for the use of teachers should thus be the kind that tends to increase and not lessen the opportunity and responsibility of teachers to think and act constructively.

This encouragement is probably our main reliance for drawing persons of high quality into the teaching profession.

9. At any one time there will be certain hindrances which for the time are beyond control. These must be given due consideration.

Among such present hindrances are textbooks as at present made, conventional requirements, whether found in university entrance conditions, in state prescriptions, or in popular prejudices, the ordinary classification and promotion schemes, present habits and outlooks of teachers. How controllable these may or may not be, will, of course, vary from place to place and time to time.

### No Standard Curriculum

As we attempt thus to conceive the

school procedure increasingly to be achieved, there seems no valid reason for asserting that only one form is to be expected. Certainly until experimentation has shed further light, variety is to be encouraged. The following, however, seem characteristics of any satisfactory plan:

1. The main reliance as to constituent unit of the curriculum will be pupil enterprise, individual and group, where the pupils count the enterprise to be their own and accept responsibility for its successful prosecution. Only as they practise can pupils learn.

2. The choice of such enterprises will be the joint work of pupils and teacher, the teacher holding final authority but seldom using it. The necessity for choice, as with everything else about the school, will be utilized as an educational opportunity. In this choosing, the teacher's wider knowledge and more adequate system of values will be carefully directed so as to increase the power of independent and more intelligent choice on the part of the pupils.

3. The successive experiences thus forming the curriculum should not be thought of as independent of each other but rather as being increasingly integrated in the light of emerging needs and developing interests. There should be increase also in depth and variety of meanings involved, in order that personal growth may best be fostered.

Creative work will be stressed, and everywhere, not simply in art and literature. Only through this can the child really grow or come adequately either to be an individual or a person, or to achieve the necessary integration of self. This does not mean disregard of technique or drill; they will, however, be encouraged only as present need for them is experienced.

5. The educational objectives of such a school procedure will not be subject-matter outcomes listed in advance, but purely and simply child growing—in outlook, in insight, and in appropriate dispositions. The aim will not be adjustment to any *status quo*, but such development as makes the child increasingly able and disposed to think intelligently for himself in the light of ever fuller meanings, and to act accordingly.



# Childlike and Permanent Values in Curriculum-Making

By Ernest Horn

(State University of Iowa)

## To-day's Effect upon To-morrow

Most parents believe that children who do well at school will be better prepared to do well also in after-school life. They see a direct relationship between the quality and quantity of school work and the quality and quantity of success in life. They also notice that their children are happier and better behaved at home, as well as in school, in years when teachers are efficient, than in years when teachers do not get along well with the children. In both of these convictions the parents are right. The good school does lead to happiness and success both in the child's present life and in his future life as an adult.

During the last few years there has been a small but growing minority of educational writers who have held the extreme view that the child's future life as an adult need and should not be considered in determining what he should study during a given year. This, of course, is absurd. It is equivalent to saying that we should not consider the future consequences of the child's present acts or thoughts. No, whoever is concerned in the education of children must have in mind the permanent and important needs of adult life. On the other hand, the present needs of children, both in and out of school, must be considered also.

The situations in which children are placed and their responses to these situations must be defined in terms of the race's wisdom, not only as to what is good for children to-day, but also as to the effect of to-day's habits, insights, and attitudes on the future. Tendencies either in wrong directions or in right directions are so defined only by considering these tendencies in terms of the ultimate goals to which they lead.

It is, therefore, imperative not only to make the most complete inventory of the important situations in which children are placed at each stage in their development, and of appropriate behaviour in these situations, but also to make this inventory in the light of the ultimate standards of

interpretation and behaviour in these situations. Up to the present time such an analysis has progressed but little and such work as has been done has been accomplished by those who are interested in the technique of determining needs and values outside school. It is strange that those who so strongly urge that curricula should be based on children's interests, should have neglected this important task, the completion of which would afford the only sound and concrete foundation for their theory. It is true that G. Stanley Hall and some of his followers did make a beginning in gathering data on children's interests, but with two grave defects in technique: (1) they did not view the child's interest and behaviour in terms of the opportunities and demands of the social situations in which he was placed, and (2) they failed to relate correctly the child's present needs and activities to those of his future. Those who urge that the curriculum should be selected and organized on the basis of children's interests seem not only to have neglected such data as were produced by G. Stanley Hall and his associates, but also to have failed to produce on their own part a systematic analysis of what constitutes the good life for children at a given age.

Accordingly, curricula purported to be based wholly or primarily on children's interests give, to the extent to which this fundamental analysis is neglected, the appearance of pettiness, insincerity, fickleness of purpose, and lack of organization. Such curricula not merely do not point to the future: they give a sorry picture of a rich and balanced present life. The assumed interests in such curricula are too frequently the *'straw' interests of 'straw' children*. They are largely accidental and transitory or, in so far as they are systematically organized, are based on the paraphernalia of materials and activities which have become conventionally associated with the theory. Consider, for example, the futile unreal projects which are so often demonstrated in training



institutions as illustrating children's needs and interests, and copied wholesale by the teachers in training.

Conversely, it is not strange that in schools in which the curriculum is constructed from the point of view of social utility (for children as well as for adults) the children are most sincerely and naturally interested. Interests come from values; permanent interests from permanent values. It is a rare thing to find in school, classes of children who are not interested in situations and activities of vital concern either to themselves or to the older members of the community. The essence of success is that this vital concern be clearly seen and sincerely felt by the children. Given subject-matter of universal and permanent value, much of the problem of developing this vital concern is a matter of method and accurate grade-placement.

### Scientific Analysis

The preceding paragraphs imply that the selection and organization of the curriculum cannot be a matter of mere guesswork or even a matter of mere judgment. The curriculum-maker must undertake a scientific analysis of the needs and activities of children in life outside school, as well as of the needs and activities of adults in life outside school. Assumptions and theories as to these life-needs will not suffice, either in the case of children or in the case of adults. Neither can the arbitrary 'cooked up' school project, or problem, be made the basis for justifying the learning of certain knowledges and skills pertaining to these projects and problems.

The remainder of this article illustrates how this job of scientific analysis may be carried on. Research in spelling is chosen for this illustration, first, because the problem of analysis is more simple and straightforward in spelling than in the case of other subjects, and second, because more complete data are available for this subject than for any other. The significance of the child's present needs and the significance of his future needs as an adult can perhaps be best shown by asking: What words should the child learn in the first two or three grades in school? Whether these words be learned in a separate spelling

period or as an accompaniment of the work of some other activity or school subject need not concern us here.

There are six types of investigations which must be taken into consideration in making the course of study in spelling for the primary grades. These investigations are listed below under the questions which they attempt to answer.

1. Which words are of most permanent value in the writing done in life outside the school?
2. Which words are of most permanent value in the reading done in life outside the school?
3. Which words are most frequently used in the reading done by primary children?
4. Which words are most frequently found in the writing done by primary children?
5. Which words are most frequently used by children in speaking?
6. Which words are most difficult to learn to spell?

*What Are the Most Important Words Needed in Adult Writing?* The most important words used in adult writing are given in Horn's<sup>1</sup> *A Basic Writing Vocabulary*. This investigation includes all previous investigations and, in addition, the results of the analysis of more than 4,000,000 running words of the most important types of adult writing. Every important type of adult writing was analysed, the total number of running words, including previous investigations, aggregating over 5,000,000. When the results of this investigation were compiled, it was found that over 36,000 different words had been tabulated, 5,000 of which had a total credit of 75 or more, and had appeared in each of several different sections of the investigation. It is the data from this analysis of adult writing needs which should be used in making comparisons between the vocabulary of children and adults. A study of the reliability of the data of this investigation would seem to indicate that the results may be accepted with confidence as representing, for a generation at least, the ultimate spelling needs of public school children.

<sup>1</sup> Horn, Ernest, *A Basic Writing Vocabulary: 10,000 Words Most Commonly Used in Writing*. College of Education Monograph, State University of Iowa, April 1, 1926, No. 4.



The words found the greatest number of times in this investigation are of special significance to young children. For example, it was found that *I*, *the*, and *and* with their repetitions made up about 10 per cent of all the running words which were counted. That is, in the writing which the ordinary adult does, one of these three words will be found, on the average, every ten words.

Ten words, *I*, *the*, *and*, *to*, *you*, *of*, *a*, *be*, *in*, and *we* make up 25 per cent of all the running words. That is, one of these words will be found, on the average, every four words.

Fifty words, *I*, *the*, *and*, *to*, *you*, *of*, *a*, *be*, *in*, *we*, *have*, *it*, *for*, *that*, *your*, *is*, *will*, *are*, *yours*, *not*, *as*, *at*, *this*, *with*, *but*, *on*, *if*, *do*, *all*, *so*, *me*, *very*, *my*, *get*, *from*, *our*, *was*, *time*, *can*, *one*, *would*, *he*, *had*, *go*, *letter*, *been*, *when*, *she*, *good*, and *there* make up nearly 50 per cent of all the running words. That is, one of these words will be found, on the average, nearly every other word in the writing of adults.

The five hundred most frequently used words make up more than 75 per cent of all the running words which we use. That is, these words make up, on the average, three words out of every four that the adult writes. Practically all of these five hundred words are simple words which the child uses as frequently as does the adult. You can readily see that it is important for the child to learn such words as these in the earliest spelling lessons, rather than such words as *mat*, *bun*, and *bureau*. No one of these last three words is among the five thousand words most frequently used in writing and no one of them is used frequently by children. Since the five hundred commonest words, or even the fifty commonest words, make up so large a proportion of the writing which anybody does, the child who masters these words is naturally encouraged in his own writing, since the number of times he must ask for help in spelling is greatly reduced.

*Words of Most Permanent Value in Reading.* Practically all the important investigations which bear on the question of what words are of most permanent value in reading, are included in Thorndike's<sup>1</sup>

*The Teacher's Word Book.* This investigation deals with the vocabulary of reading rather than with that of spelling. To quote Professor Thorndike: "It should be noted further that this is not a spelling list. If it is used as an aid in the construction of spelling lists, the derived forms in *es*, *ies*, *ly*, *er*, *r*, *est*, *st*, *s*, *ed*, *d*, *ing*, and *n* should be inserted. They may offer notable difficulty in spelling even when easily read and understood by derivation."

And yet an examination of Professor Thorndike's lists shows that the commonest words in his lists are found almost without exception in the commonest words in Horn's *A Basic Writing Vocabulary*. Moreover, of the 5,000 words of highest frequency in the list of adult writing all but 171 are also found in Thorndike's list of the 10,000 words most frequently used in reading, either in the same form or in some form from which they can be built up by adding suffixes not recorded separately by Thorndike.

Every teacher of young children will readily see that this fortunate overlap between the words most frequently used in writing and the words most frequently used in reading simplifies the problem of familiarizing the young child with the printed and written symbols of the common words.

The two studies which have just been described are the most important measures of the permanent value of words. In order to determine the words that should be taught to primary children it is necessary to answer three additional questions: first, What words will the child most frequently need to read in the primary grades? Second, What words will the child most frequently need to write in the primary grades? And third, What words will the child most frequently need to speak in the primary grades?

*Most Frequent Words in Primary Reading.* There have been many studies made of the words most commonly found in the readers used in the primary grades. The most important investigations that are available in printed form are:—

Housh, E. T.: "Analysis of the vocabularies of Ten Second-Year Readers", *The Seventeenth Yearbook of the National Society for the Study of Education, Part I*, Public School Publishing Company, Bloomington, Illinois, 1918. Chapter IV.

<sup>1</sup> Thorndike, E. L., *The Teacher's Word Book*. Teachers College, Columbia University, New York, 1921.



Kircher, H. W.: "Analysis of the Vocabularies of Thirty-seven Primers and First Readers," *The Twenty-fourth Yearbook of the National Society for the Study of Education, Part I*, Public School Publishing Company, Bloomington, Illinois, 1925. Chapter VII.

Packer, J. L.: "The Vocabularies of Ten First Readers," *The Twentieth Yearbook of the National Society for the Study of Education, Part II*, Public School Publishing Company, Bloomington, Illinois, 1921. Chapter IX.

The primary teacher will readily see that, other things being equal, the child's time will be saved by choosing for spelling lessons the words not only used frequently in writing but also appearing frequently in the reading which he is doing in these grades.

*Most Frequent Words in Primary Writing.* No extensive study has yet been made of the words most frequently written by first grade children. This is because of the fact that children in first grade write so little. However, two investigations have been made of the writing done by children in Grade II, and an additional investigation has been made of the writing which pupils do in Grade III. These three investigations are as follows:—

Bauer, Nicholas: *The New Orleans Public School Spelling List*, F. F. Hansell & Bros., New Orleans, 1916.

Jones, F. W.: *Concrete Investigation of the Material of English Spelling*, University of South Dakota, Vermillion, South Dakota, 1915.

Tidyman, W. F.: "Survey of the Writing Vocabularies of Public School Children in Connecticut," *Teachers' Leaflet No. 15*, United States Bureau of Education, Washington, D.C., 1921.

In these investigations a record was made of the words used in a large number of children's themes in the primary grades. These investigations, therefore, are of some help in anticipating the words most likely to be needed in the writing done by children in these grades. On the other hand, it must be kept in mind that most of these themes were written on subjects and under conditions that do not and should not characterize the writing of children in life outside the school. The words contained in such themes are deter-

mined largely by topics arbitrarily assigned in the composition period.

*Most Frequent Words in Children's Speech.* The following are the four most important investigations which help to answer the question, What words do children most frequently use in speaking?

Horn, Ernest: "Vocabulary of Children up to and Including the First Grade," *The Twenty-fourth Yearbook of the National Society for the Study of Education, Part I*, Public School Publishing Company, Bloomington, Illinois, 1925. Chapter VII.

Horn, Madeline: "The Thousand and Three Words Most Frequently Used by Kindergarten Children," *Childhood Education*, November, 1926, pp. 118-122.

Packer, P. C.: *The Spoken Vocabulary of First Grade Children* (unpublished).

Smith, Madorah: "An Investigation of the Development of the Sentence and the Extent of Vocabulary in Young Children," *Study in Child Welfare No. 5*, State University of Iowa, May, 1926.

The investigation by Madeline Horn is not only the most extensive investigation so far made of the spoken vocabulary of children, but it is of especial interest because it gives in order of frequency of use the words most frequently spoken by children just before their entrance to first grade. The investigation by Madorah Smith gives a vocabulary picture of the growth of the vocabulary of children from one to six years of age. It is a study of the extent of vocabulary and does not give the actual list of words most commonly used by children at a given age.

The data provided by these investigations are particularly important for the primary teacher for two reasons: (1) they give for the first time an adequate clue as to the words that first grade children may be expected to understand; (2) they give for the first time an adequate clue to the words which first grade children will most naturally write.

*Phonetic Words and Words Easiest to Spell.* There are, however, two other types of data which must be taken into consideration in making a final decision as to what words to teach in any one of the primary grades. These are the data in answer to two questions: first, Which words are phonetic? and second, Which words are easiest to spell? The best answer to the



first of these questions is that by Dr. Anna Cordts.<sup>1</sup> This is one of the most scholarly studies that has ever been made in this field. It helps the teacher to know accurately the phonetic difficulty of the commonest words used in the primary grades.

Data on the difficulty of words is provided by Dr. Leonard P. Ayres<sup>2</sup> and Dr. Ernest J. Ashbaugh.<sup>3</sup> (See the *Third Yearbook of the Department of Superintendence*.) Dr. Ayres determined for Grades II to VIII inclusive the spelling difficulty of the 1,000 words which he then regarded to be most common. The investigation by Dr. Ashbaugh is later and more extensive. He has determined the spelling difficulty of the 10,000 words in Horn's *A Basic Writing Vocabulary*. The difficulty of approximately 3,000 of these words is published in *The Iowa Spelling Scales*.

### Overlapping of Vocabularies

How are these six classes of data to be used in determining the words which the child should be encouraged to learn in the earliest grades? The most significant fact is the overlap between the vocabulary of young children and that of adults. For example, the average American child of six can be counted on to have a vocabulary of not less than 2,000 words. Of the 500 words used most frequently by children of six, excluding contractions not likely to be written, exclamations, and proper names, there are only ten which are not also among the first 5,000 words most frequently used in writing. But even in schools where spelling is taught formally, in the first year beyond kindergarten, children are rarely expected to learn to spell more than 150 words. It is clear then that among the 500 words most frequently needed by children, there are more than three times as many as are needed for the first grade course of study which are also among the words most frequently needed by adults.

For the first six grades most modern courses of study in spelling and most modern textbooks in spelling do not recommend more than 3,000 words. There are far more words than this, according to the best data we have on the vocabulary of the children of these grades, which are among the words most frequently used by children and also among the 5,000 words most frequently used by adults. In fact, even in the seventh and eighth grades there are still more words than are needed for purposes of the course of study which satisfy both the condition of present usefulness and of permanent value.

Therefore, except for important pedagogical reasons, no words should be included in the course of study for the first six grades which are not among those most frequently needed by children of those grades, and which are not also among the words of greatest permanent value to adults. Words needed by the child in his writing, but not by adults, should be learned incidentally.

How to determine in what year any given word may be best learned should perhaps be illustrated. For example, the word "all" is among the first 100 words most frequently used in writing done outside the school. It is also in the first 100 of the words most frequently used in reading done outside the school. It is among the first 100 words most frequently found in the spoken vocabulary of children up to the age of six. It is reported in the lowest grade in which compositions have been analyzed by the various investigators of children's themes. It is in every first reader. It is very easy to spell, as shown by the fact that only 10 per cent. of second grade children misspell it. Because of these facts, the word is suitable for Grade I. Every word in every grade should be placed in that grade after a careful study of the scientific evidence on each of the six factors given in this article.

The words in the first three grades, therefore, should meet several requirements: first, every word should be one of permanent value to the child; second, every word should be one likely to be needed in the writing done by the child in that grade; third, the words should afford such correlation with reading as is practicable; and fourth, the words should be scientifically graded by lessons according to difficulty.

<sup>1</sup> Cordts, Anna D., *A Phonetic Analysis of Common English Words*, Ph.D. Thesis, State University of Iowa, 1925.

<sup>2</sup> Ayres, Leonard P., *A Measuring Scale for Ability in Spelling*, Russell Sage Foundation, New York, 1915.

<sup>3</sup> Ashbaugh, Ernest J., *The Iowa Spelling Scales*, Public School Publishing Company, Bloomington, Illinois, 1922.



### Children's Purposes

The problem of spelling cannot be considered apart from the situations in which spelling functions in the lives of children. Although children, even in the earliest years, normally wish to learn to write and to spell, the interest in writing and spelling is increased if the children are allowed and encouraged to write for specific purposes. Among the specific purposes which primary children most often set up are: (1) to write letters to fellow pupils who are sick or absent from school for any cause; (2) to write letters to pupils who have moved away; (3) to write letters to father, to mother, to grandfather, to grandmother, or to some other relative; (4) to write simple invitations; (5) to write simple requests for information or to obtain a privilege; (6) to write simple letters expressing appreciation for something which has been done; (7) to write labels, simple statements, or news items for exhibits or for the bulletin board; (8) to make simple records or diaries of what has been done at school; (9) to write Christmas or birthday greetings. In the case of pupils who have entered Grade I in the middle of the preceding year, Christmas will come toward the end of the second half-year. Simple statements such as Merry Christmas or Happy Birthday are often written even by children in the first half-year.

### Childlike and Permanent Values in Other Subjects

The principles which have been illustrated for spelling apply also to the other subjects of the course of study. These principles may be summarized in the form of two propositions: (1) that the school must accept the responsibility of preparing for all frequent, crucial, and permanent activities which are not adequately prepared for by other institutions, such as the home and the church; (2) that at each stage of the child's development there is a definite advantage to be gained in dealing with activities which not only enrich the child's life at the present time, but also give him control of abilities which are permanently needed in life outside the school. In accepting these two propositions, however, several qualifications must be kept in mind.

*A* There are at best very little data as to what constitutes a good life for a child at each stage of his development. Those

who have urged us most eloquently to make childish present needs the chief factor in curriculum construction have produced practically nothing in the way of scientific investigations of what constitutes the good life, say for a child of six, or of three, or of ten. It is obvious that one cannot organize an intelligent and effective programme for enriching the life of a six-year-old boy unless one knows what constitutes a good life for a six-year-old boy.

*B* To introduce artificial paraphernalia and subject-matter into the school and then defend related activities on the ground that they are needed in carrying out these artificial activities, is clearly absurd. Such teaching neither fits the individual for the situations which he will meet in life when school is over nor enriches his present life outside the school.

*C* It is clear that those units of subject-matter which are of value, not only to the child now but also to his later life, should constitute the bulk of the course of study in any grade.

*D* Those activities which are exceedingly important for the adult, but which are not needed by the child during the public school period, must be taught as preparatory subjects.

*E* All critical situations which arise in the lives of children and which are not found in the situations which arise in the lives of adults, must be dealt with at the time they arise. Almost always, however, it will be found that these situations do overlap to a considerable degree the situations in which adults are placed. Often the childish situation is the same in principle. It is therefore of the utmost importance that the teacher see clearly not only the significant elements in the childish situation but the relation of these elements to important situations which the child will meet in the future. It is impossible to make a satisfactory adjustment even to present needs without having in mind the significance of these needs to future needs. Take, for example, the child of nine who continually shifts responsibility. The teacher cannot analyze what is involved in this situation nor help the child in the best way to improve his action unless she knows what this tendency means not only in the lives of children but also in the lives of adults.



# The Curriculum of the Progressive American Elementary School

## The Programme of Work and the Life of the School as a Whole

By Ann Shumaker

(*The Lincoln School of Teachers College, Columbia University*)

AMONG the many dynamic readjustments in school practice which the new education has achieved, none are more far-reaching in their implications than those innovations affecting the programme of work and the creative group life through which this programme is realized.

The proponents of child-centred education, in disagreeing with the aims and methods of the formal school, have scrapped all the paraphernalia of traditional education. They have faced childhood with a clean slate. The programme of work—that order of events through which the school's aims are realized from day to day and year to year—has been transformed. Classroom methods, the garnered wisdom of centuries of mass education, have been superseded by, what seems to many formalists, an alarming freedom and informality.

### Contrast

How different from the typical regime of a formal school is the child's day in a new school! This difference may be brought out most clearly by an examination of daily programmes representative of each school. Chart I below illustrates the manner in which the daily programme is organized in one new school. Chart II shows the order of activities in a typical conventional public school.<sup>1</sup>

### Flexibility *v.* Rigidity

A comparison of these programmes reveals certain striking dissimilarities.

In the first place, there is the matter of flexibility. The formal school programme is arbitrarily planned in advance in detail. The child's day is rigidly scheduled into fixed ten-, fifteen-, or twenty-minute periods. The new school programme, on the other hand, is exceedingly tentative and flexible. Hour-long periods in which the activities to be pursued are not determined in advance, predominate. In general, only those enterprises requiring the services of special rooms, teachers, or tools, are planned for in advance.

In the second place, there is revealed a difference in content. The formal school programme is made up of lessons, specific instruction in the subjects of reading, writing, arithmetic, composition, geography, and so on. The new school programme lists a few subjects, such as music, French, special help in reading, but the greater part of the day is left free for *activities*. Long intervals of time are set aside for the development of "educative units rich in group and individual activity; in opportunity for developing responsibility, initiative, co-operation, and scientific attitude; in the need for information and skill; and in social meaning."

Flexibility versus rigidity! Tentative planning of programmes *v.* time schedules strictly adhered to. School subjects *v.* centres of interest and units of work. Here we see exhibited the crux of the antagonism between the new and the old education. For the formal school is oriented about subject-matter as the centre of attention, and the new school is oriented about the child.

Formalized education began with the query: "What knowledge is of most worth?" It searched tradition and adult institutions for the answer. There remained the problem of putting the formulated re-

<sup>1</sup> For a more detailed discussion of the programme of work in the new schools, readers are referred to *The Child-Centered School*, by Harold Rugg and Ann Shumaker (The World Book Company, Yonkers-on-Hudson, N.Y.), Chapters VI—X, from which these programmes are reprinted.



TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9.00	9.00—9.25 French		9.05—9.45	9.00—9.25 French	
10.00	9.30—10.00 Music		Assembly	9.30—10.00 Library Special Reading Help	9.30—10.00 Creative Music
10.00 11.00	*	10.00—10.20 Special Help in Reading			* 2
		10.20—10.45 Gymnasium			
		10.20—10.45 * 1		*	
	11.00—11.30 Gymnasium				11.00—11.30 Gymnasium
12.00 1.00	11.30—12.30	Lunch and Rest			
1.00 2.00	* 12.30—1.30	*	*	1.00—2.45	*
	1.30—2.00	Recreation		Creative Work Period	
2.00 3.00	* 2.00—2.45	*	*		*
	2.45—3.00	Lunch and Dismissal			

\* Educative units, rich in group and individual activity; in opportunity for developing responsibility, initiative, co-operation, and scientific attitude; in the need for information and skill, and in social meaning, will be the basis for most of the work of these periods. Practice in arithmetic, in reading, in spelling, writing, construction, or in other manual activities, or in getting and using facts, may any or all be found in any one period of time.

\*1. At this period the household arts laboratory and teacher are available for use. The household arts phase of the unit of work will be stressed at this period.

\*2. This is the period at which help may be expected from the industrial arts teacher.

sults into the minds of children. For this purpose these pre-determined bodies of facts, skills, and knowledge were subdivided into compartments known as "subjects". Each subject had its textbook, an attempt to put the subject-matter into a more readily assimilable form. The "recitation" or lesson period with its drill, questions, answers, marks, grades, and impending examinations became the *modus operandi* of this type of school. The pupil, a passive receptacle for this condensed wisdom, was supposed to be capable of applying his knowledge to practical situations as these arose later on, *outside* the school.

**Freedom**

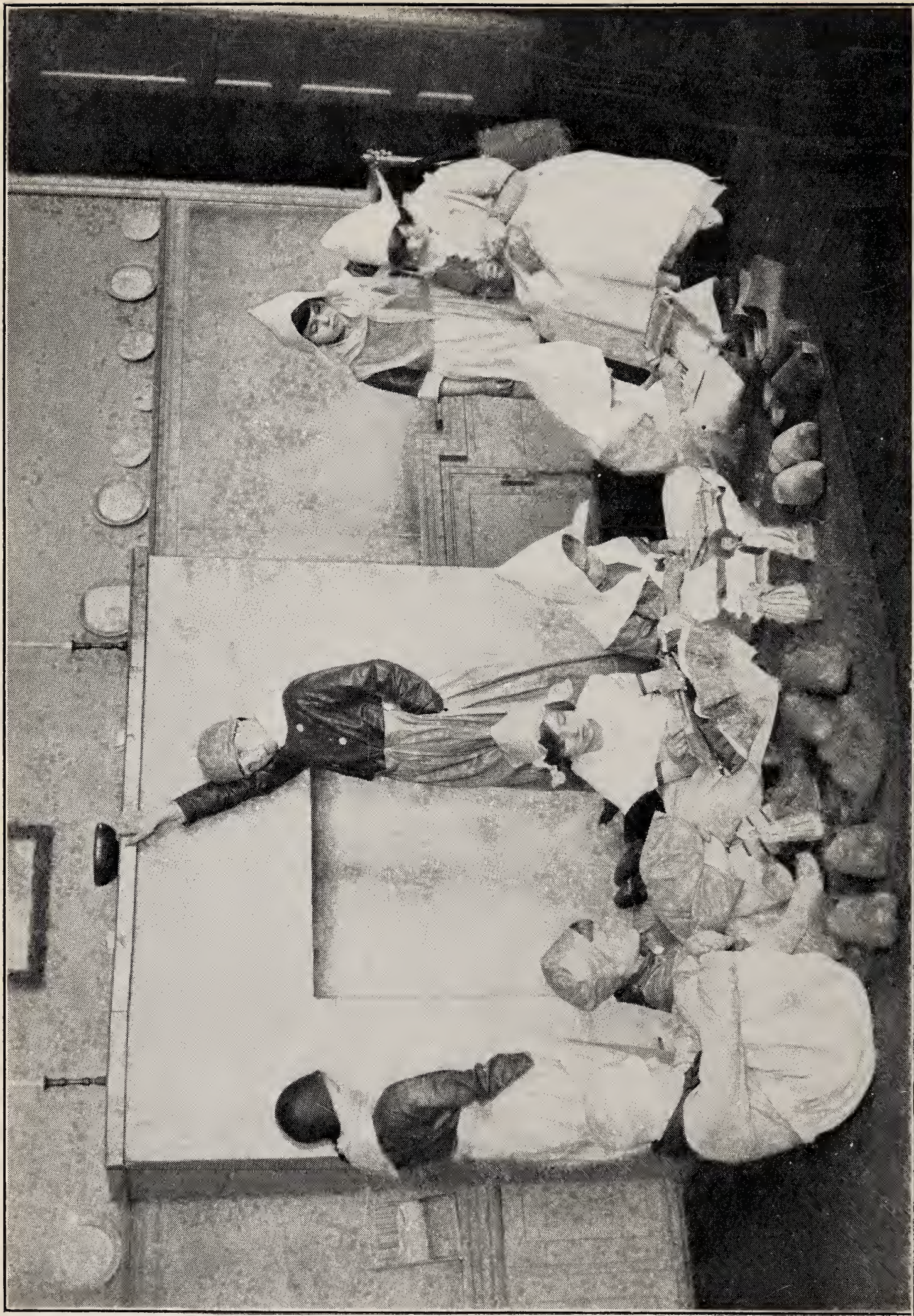
First, the advocates of child-centred schools claimed for education a wider goal than the mere acquisition of verbal knowledge. Nothing less than the all-round growth of the child was their ideal. The physical, social, emotional, as well as the mental needs and capacities of the child were to be discovered and developed by the school. And to childhood itself went these radical revolutionaries for their cues as to the methods and materials with which to achieve their aims. They proposed to let child nature be their guide in determining the form and organization of the educative process.





A PROJECT AT THE WINNETKA SCHOOLS, ILLINOIS





A PROJECT AT THE WINNETKA SCHOOLS, ILLINOIS



## II

A TYPICAL SCHOOL DAY IN A CONVENTIONAL PUBLIC SCHOOL OF THE  
BETTER TYPE

## Grade IV

TIME	ORDER OF SUBJECTS
9.00—9.05	Physical Inspection of Hands, Hair, etc.
9.05—9.20	Service Period (Patriotism and Citizenship)
9.20—9.35	Spelling
9.35—9.45	Penmanship
9.45—10.00	Oral or Written Composition
10.00—10.10	RECESS
10.10—10.40	Arithmetic
10.40—11.00	Physical Education
11.00—11.10	RECESS
11.10—11.40	Reading (First Division)
11.40—12.00	Language or Composition
	NOON
1.00—1.08	Announcements
1.08—1.35	Drawing or Music
1.35—2.00	Geography or Nature Study
2.00—2.15	RECESS
2.15—2.50	Reading (Second Division)
2.50—3.15	History or Civics. Study Period

School, they considered, should be the kind of place where the natural tendencies and interests of the child could be most freely manifested. Freedom became a slogan of the new education, because it was only through the study of unhampered children that teachers could discover what childhood was really like.

Every enterprise making up the school day, said these radicals, should be one which is real to the children. Child interest was taken as the orienting point of the new school programme. Learning was to proceed along the lines of the child's own urges to find out. The keeping of a village, a store, a bank, a library, a printing establishment producing the school magazine, a theatre for the staging of a play, a menagerie for the study of wild animal life, depending upon the centre of interest or unit of work in progress.

In the second place, the unit of work procedure has brought about a new way of looking at the curriculum. No longer may the year programme be regarded as merely an outline of the minimal essentials to be achieved in each of the school subjects.

The unit of work, by employing the capacities of the whole child, has made school people aware of larger outcomes such as the development of desirable habits and skills; attitudes and appreciations; social, emotional, and physical growth; the modification of the total personality of the child.

Third, the new school, through the unit of work procedure, reduces the emphasis upon "skills". The formal school devoted practically all of the child's school time to drill in the fundamentals of reading, writing, arithmetic, and so on. The new school treats these as by-products of the educative situation rather than the end point of instruction. Judge of the effectiveness by the fact that children in many of the new schools often learn to read, write, spell, and compute with amazing facility in much less time than is required for the same degree of achievement in the formal public school.

### Lack of Co-ordination

Set against these achievements, however, the shortcomings of the programme of work in the new school. In the first place, the



unit of work procedure is apt to result in a programme which lacks design; it becomes a mosaic of unrelated and isolated units which have no learning sequence. Learning is sporadic; there are huge blind spots in the pupil's experience. Units are often selected on the basis of children's passing whims or a teacher's particular hobby. There is often small attempt to co-ordinate the unit with those which have gone before. Enthusiastic teachers, highly individualistic, fail to co-operate with other teachers of the same school in unifying the children's work into some semblance of coherence. This leads to over-emphasis and repetition of themes and centres of interest. For example, a first-year group of children in one new school made a study of community life by building a play city. The same group in the second year built another play city on a somewhat more elaborate plan. In the third year, these children were found building another play city on a still more elaborate scale. Here was wasteful repetition and over-emphasis due to lack of design. There is also a tendency to over-rate the immediate environment as a source of possible units and to omit centres of interest which are not suggested by the local environment. The insistence that units of work should supply concrete first-hand experience may be partly to blame. Finally, through a failure to keep adequate eyewitness records of the development of units of work, many teachers of new schools do not themselves know what their pupils have acquired in the way of growth experiences. How then can they intelligently plan for subsequent units?

In regard to the new way of looking at the curriculum which the unit of work procedure has fostered, it must be admitted that few of the new schools have succeeded in working out curricula which actually permit all-round growth. There is a tendency to encourage activity for activity's sake. This is as mistaken as the old school's error of valuing knowledge for the sake of knowledge. The new school often provides an environment rich in activities, materials, and experiences, but little encouragement, opportunity, or practice in reflective thinking about these. Children are not given a broad view of race experience, chiefly because the staff itself is not cognizant of the fundamental meanings,

concepts, generalizations, and problems of contemporary society to be developed.

Lastly, in their zeal for enriched living, many of the new schools have failed to make sure that the pupils have mastered the socially needed techniques commonly taught in the public schools. Children sometimes reach the age of ten or twelve without being able to read satisfactorily. This is hardly defensible in view of the large part which reading plays in human experience. The new schools are quite right in waiting until the child feels a need for a skill before introducing the drill necessary to its acquisition, but the school has a distinct obligation to provide situations which will arouse the need for skills.

### **Group Life and Activity**

In spite of the shortcomings of the new school programme, there is a final contribution of unquestioned value which may not be overlooked. It is a product partly of the unit of work procedure, and partly of the joyous freedom and informality distinctive of the new school environment. I refer to the manner in which units of work are carried forward by an unusual kind of stimulating group life. It is a social co-operation which does not submerge the individual; it is a creative group life which does not thwart unique personality, but on the contrary, stimulates a rare flowering of highly individualistic self-expression.

Now the formal school seemed to mass children in social groups. Forty or fifty children were filed in a classroom, and all were required to do the same thing at the same time. But the pupils were not in reality a homogeneous group. In the first place they were classified on the basis of achievement in the Three R's. They had no social points of contact with each other. The drive which actuated them was an exterior compulsion. Arbitrary authority imposed discipline which submerged the individual for the good of the group. It was a socialization for mediocrity rather than for the development of individuality. Neither was the practice of effective social participation permitted. Isolated in seats, forbidden to speak to each other, the pupils were still further insulated against each other by competitive examinations and drills which thrived on petty personal rivalries. A false, anti-social notion of personal superi-



ority to others was fostered which demoralized even the child's out of school contacts with his fellows. Thus he was left entirely unaided in coping with social situations.

### Individual Opportunity

In the new school, however, it is exactly the group activity which gives the individual his opportunity. Each classroom is a workshop where pupils and teachers live and work together. Freedom of movement and of conversation bring the pupils closer together. The groups are small and are composed of individuals having a common background of social experiences. Group enterprises are carried forward, not by requiring each member to do the same thing at the same time, but by utilizing the unique contributions which each individual can make.

Note, for example, how a unit of work on life in China was developed in the Lincoln School by just this effective use of individual contributions. Some children were reading to each other from a book of Chinese legends. Comments were made and questions arose. Several children offered to bring Chinese things from home. Others searched the library for information about Chinese life. An exhibit of Chinese arts and crafts was arranged by a committee. Several girls built and furnished a Chinese house. The group made a visit to a local museum for the purpose of studying the exhibits there. A girl painted a Chinese wall scroll, another modelled Chinese pottery. A boy wrote to a silk company for cocoons; some girls went to the kitchen and cooked wild rice. Some children tried their skill at writing Chinese nursery rhymes. A Chinese song was learned. Before long these individual contributions were assembled, organized,

and presented to the whole school in an assembly programme. Thus the individual contributions and creative efforts which were lured forth in the informal group life of the home-room were given a social significance in which the whole school shared.

### School Life and Work

The unit of work procedure, therefore, peculiarly fosters that creative group life which finds its fullest expression in the life of the school as a whole. Indeed, most child-centred schools make quite a point of "the life of the school". Activities such as dramatics, debating, the school orchestra, the school magazine, athletics, the school store, the special interest clubs devoted to literature, nature study, the social forum, the school council (which the formal school tolerated under the guise of *extra-curricular* activities) are a vital part of the regular programme of the new school. The technique of the everyday classroom activities is precisely identical with that of these larger group undertakings. In each there is the working on committees, the making of reports, open forum discussion, the unhampered interchange of ideas, the give and take of a social situation. In each there is satisfaction and joy for both leaders and followers, for both the aggressive types and the withdrawing types.

In this felicitous welding of the programme of work with the life of the school, in which both are mutually enriched and stimulated, the new education has made a unique contribution. Creative self-expression with a social motive. The development of personality through successful social participation. These the new school has provided for children.





# The Curriculum of the American High School

By Philip W. L. Cox

(Professor of Secondary Education, New York University)

**INTRODUCTION.** The American high school is in a state of rapid readjustment. At first glance it seems inchoate; it is full of incipient developments, confused, contradicting, and unrelated. This condition reflects the industrial democracy in which it is contained.

In the United States, society is in a state of flux to an extent and in a degree never equalled. Henry Adams has asserted that the typical American boy of 1854 stood nearer to the year 1 than to the year 1900 in "essentials like religion, ethics, philosophy; in history, literature, art; in the concepts of all science, except perhaps mathematics."<sup>1</sup> Even to-day, our high school youths find in their homes and churches and other community organizations an assumption that they are subject to authorities of parents, creeds, and *mores* which have, in fact, lost their power to assert themselves. Potentially, our adolescent youths are independent; economically, socially, religiously, they are their own authorities—subject only to their own sense of fitness, and to their own desires to please the youths and adults with whom they associate. It is with these youths that the American high school has to deal.

## An Anomalous Social Inheritance

The requirements for admittance to a very few socially entrenched colleges exert a powerful influence on the formal curriculum practices of our high schools—even in those schools which seldom or never send a graduate to one of these colleges. A sharp maladjustment in the public school results, which leads to rationalization and almost to desperation on the part of school administrators, who find themselves caught between the institutional tendency to perpetuate a practice that has once established itself on the one hand, and, on the other hand, the

general lack of interest in or understanding of the linguistic-mathematical curriculum of the school on the part of most youths and adults.

How did the school of a democratic society come to fetter itself with this meaningless curriculum? In colonial America the Latin School was established to prepare a few selected youths "to understand Tully, or such like classicall Latine Authore *extempore*, and make and speake true Latine in Verse and Prose, *suo ut aiunt Marte*; And decline perfectly the Paradigm's of *Nounes* and *Verbes* in the *Greek* tongue."<sup>1</sup> This Latin grammar school was in no way connected with the colonial elementary schools which in their early days taught the beginnings of reading, morals, writing, and figuring, and later added grammar, history, and geography to the curriculum. These schools were often publicly supported and were open to all children regardless of wealth or social position.

The lack of correlation between the elementary school and the Latin grammar school resulted in the development of the academy to carry forward the education of children who had attended the schools of the "three R's." These were generally realistic schools. The economic opportunities for young people who knew something of surveying, business practices, navigation, and the decorative arts, or who could teach in the elementary schools, resulted in a demand for a broader curriculum. But the desire of children and of parents for the equipment of the élite who had attended the Latin grammar schools led slowly but surely to the subordination of practical education to the traditional linguistic-mathematical curriculum of the aristocratic school. Nevertheless, the privately supported academy initiated two important reforms which have become basic to the practices of American secondary schools.

<sup>1</sup> "The Education of Henry Adams." Quoted by Robert S. Lynd and Helen M. Lynd: *Middletown: A Study in Contemporary American Culture*, p. 10f. Harcourt, Brace & Co. 1929.

<sup>1</sup> *New England First Fruits*, published in 1642. Quoted by Aubrey A. Douglass: *Secondary Education*, p. 6. Houghton, Mifflin Co.



It was generally open to both boys and girls on equal terms, and it offered them instruction in those knowledges and skills which found a place in the social and economic activities of the community.

During the Nineteenth century the academies slowly gave way to the public high schools, public "common schools," free of tuition and tax-supported. It was inevitable that, as soon as great numbers of parents were able to support their children beyond elementary school years, the adolescents of the community in ever-increasing numbers would demand instruction in these public high schools.

Until 1890 the United States was largely an agricultural and village-craft civilization. Cities there were, and they were growing rapidly. But the industrial and commercial and social organizations typical of the modern city influenced the living habits of American citizens very little. During the last four decades, however, the urbanization and industrialization of America have gone on apace. Enormous wealth has been produced, and some share in it has been won by great numbers of the people. For their families, high school education, silk stockings, a radio, an automobile, and Saturday half-holidays are now possible. It is not strange that discrimination has been lacking. Many parents have expected the high schools to educate their children. Even teachers have not always appreciated that education has to be obtained by each one for himself.

### Adapting the Curriculum

As early as 1893 the famous Committee of Ten of the National Education Association asserted that "The secondary schools of the United States . . . do not exist for the purpose of preparing boys and girls for colleges. . . Their main function is to prepare for the duties of life that small proportion of all the children in the country . . . who show themselves able to profit by an education to the eighteenth year, and whose parents are able to support them while they remain so long in school." Since that time the "small proportion" has become a very large proportion, and several States (e.g. Ohio, California) have increased the age of compulsory school attendance to eighteen, without questioning whether the

parents are able to support the children or not.

Meantime, institutional education at all levels from kindergarten to the university, both in public and in private schools, has been expanding. Through the influence of John Dewey and his many disciples, who have conceived school education to be a reproduction within the school of situations typical of social life, the activities of pupils and teachers have already been profoundly modified. Psychologists and scientific educationists have too frequently lacked a steering philosophy; hence, their guidance has often seemed confusing and contradictory to the administrator and teacher.

The superficial student of the American high school curriculum too often sees only the formal syllabi and texts and requirements and examinations. It seems to him that little real progress is being made. Conditions are, however, far better than they seem.

### Curriculum Modification

In 1926 there were 3,757,466 pupils in public high schools and 374,054 pupils in private secondary schools. There were almost eighteen times as many public high school pupils in 1926 as in 1890. In rural communities 25.7 per cent of the children, fifteen to eighteen years of age, were enrolled in rural high schools; in urban communities 71.1 per cent of the children of the same ages were found in urban high schools.<sup>1</sup> With improved roads and the consolidation of schools, we may expect further rapid growth in rural high school enrolments.

The fraction of adolescents enrolled in the high schools in both rural and urban localities, however, varies widely. In 1923-24, Counts<sup>2</sup> found that the percentages of fourteen- to seventeen-year-olds enrolled in the high schools of fifteen cities studied by him varied from 78.5 per cent in Berkeley, California, to 16.8 per cent in New Orleans, Louisiana. Similar variations doubtless exist in rural districts.

Obviously, the added responsibilities involved in the education of such large num-

<sup>1</sup> U.S. Bureau of Education *Bulletin*, 1927, No. 33.

<sup>2</sup> Counts, G. S.: *The Senior High School Curriculum*, Supplementary Educational Monograph, No. 29, February, 1926, University of Chicago.



bers of pupils of diverse abilities and social inheritances, have caused school officials to adopt various policies. Some have tried vainly to maintain a narrowly academic curriculum. Many have organized junior high schools to relieve the elementary and high schools of these hosts of children, so many of whom would not or could not adjust themselves to the demands of the conventional school. Junior colleges, too, have been established as a part of the public secondary systems of urban centres to care for the high school graduates. In Detroit the junior colleges and the Teachers College take the majority of high school graduates who continue their education in college.<sup>1</sup>

Some school boards have established new types of high schools—commercial, part-time, vocational or technical. This policy is firmly established in some cities (e.g. New York, Los Angeles); it is being adopted in others (e.g. St. Louis); and it is being abandoned in still other cities (e.g. Cleveland; Newton, Mass.). In urban communities, private preparatory schools, finishing schools, experimental schools, business colleges, and sectarian schools (especially Catholic parochial schools) have increased in response to the demands of pupils and parents who, for one reason or another, are not satisfied with the public high schools. Similarly, private trade and professional and cramming or tutoring schools, both for resident study and for correspondence work, have increased rapidly. Evening public and private high schools and trade schools are also formed in nearly all larger cities.

Most generally, however, the situation has led to a rapid multiplication of opportunities within cosmopolitan or comprehensive junior and senior high schools. Not only have the number and variety of formal curricula and courses of study been multiplied, but the range of student activities—clubs, athletics, home-rooms, and student government organizations, service squads, corridor officers—has been extended and intensified to a bewildering degree. In the most successful schools, every pupil is encouraged to contribute to the school's projects as academic student, artist, execu-

tive, political organizer, athlete, mechanic, or entrepreneur.

As a result, the curriculum in many progressive urban high schools is in a state of flux. The formal and socially encouraged academic curriculum and the traditional regulations continue to hold advantageous positions, even though they are of relatively little intrinsic significance to pupils, to parents and other adults, to college admission committees, or even to many of the teachers themselves (except as a means of livelihood). Sixteen units of high school work are conventionally required for graduation (a "unit" is defined as 120 60-minute hours of prepared lessons); credit for these units depends on the attainment of "pass" or "promotion" marks in year or half-year courses. Admission to liberal arts colleges or normal schools is generally based on the completion of sixteen units (called fifteen as a matter of historical accident), most of which (seldom less than twelve) must consist of academic subjects, English, mathematics, foreign languages, science and history. Curricula for pupils not preparing to enter the conventional colleges and normal schools are, however, not so restricted. Nor is the door to continued education closed for such pupils. Schools of art, music, commerce, physical education and technology often accept gifted high school graduates regardless of specific academic units.

### Current Curriculum Practices

Not only in large high schools are there many specialized curricula and courses of study, but even in small public high schools there are frequent ventures from the beaten path. One large city offers thirty-two separate high school curricula; a single technical high school offers twenty-one curricula. Generally the pupils in all curricula are required by State or local regulations to pursue certain "core curriculum" subjects in common, e.g. English language and literature, civics and American history, and general science. Other subjects are prescribed within each curriculum, e.g. general business training in all commercial curricula. Certain choices or "variables" are allowed within each curriculum to provide opportunities for specialization, e.g. commercial students must sometimes choose to specialize in salesmanship, accounting, or

<sup>1</sup> *Eighth Yearbook*, Department of Superintendence, National Education Association, 1929, p. 147.



secretarial work. In almost all cases some opportunity for free choice of cultural or technical subjects is provided.<sup>1</sup>

In smaller high schools, curriculum offerings are sometimes increased by reliance on the alternation of subjects by years, the development of home project courses, the supervision of correspondence school courses by high school teachers, the granting of school credits for extra-school work in practical arts, home economics, agriculture, and business, and for such student activities as orchestra, journalism, and club activities. In New Hampshire, those educational activities which it is desired to promote in pupils' home and community lives, e.g. general reading, music, practical activities, applied science, and social intercourse, are encouraged as out-of-school work; whereas, school aspects of subjects, e.g. mathematics, laboratory science, and grammar, are learned in class time or school study periods.

In spite of the experimentation and trial-and-error progress of many schools, it remains true that the "social lag," so potent among teachers and conservative parents, is operating powerfully in the American secondary school curriculum. "The newer interests must enter into competition with the old tradition. Since this tradition continues to carry great social prestige, it dominates the comprehensive school . . . it often generates attitudes of social inferiority in those who do not pursue the favoured curriculums."<sup>2</sup> Not only in college preparatory curricula are abstract mathematics and foreign languages prescribed, but also in commercial and technical curricula are they sometimes included. In urban schools such unwarranted prescriptions are gradually decreasing; in many village and rural schools, however, where flexibility calls for initiative and resourcefulness, all pupils are required to study grammar and algebra and foreign languages, because these subjects have in any case to be offered to

meet real and imaginary college entrance requirements. So strong is tradition that Latin is frequently included, even though for some years no graduate has entered a college prescribing Latin for admission.<sup>1</sup>

### The Need of Curriculum Differentiation

Although it is very doubtful that foreign languages and mathematics necessarily require a high degree of native abstract intelligence for success, these subjects are in fact so organized in most American secondary schools that only those pupils who have more than average intelligence can pass in them. There are, however, many educational experiences offered by progressive schools, wherein success is less directly dependent on abstract verbal intelligence such as is measured by tests for general intelligence.

Advanced school faculties are, therefore, restricting the academic subjects to pupils whose success in them is probable. This arrangement frequently accompanies the administrative sectioning of pupils into homogeneous groups on the basis of native abstract intelligence, previous success in school work, and social and physical maturity. Although academic free choices are seldom finally refused to mentally less able pupils, they are not advised, and their postponement until a later year of the pupils' courses is made necessary by the device of filling up schedules for the first year or more with subjects which these pupils can pass.

Such a school is the James Madison High School, Brooklyn, New York. In this school of approximately 6,000 pupils, the upper 20 per cent are organized into a separate school called the "King's Oaks"; the next 68 per cent are called the "Midvaes"; and the lowest 12 per cent are known as the "Vandevereers". To each group different curricular opportunities are open. The "King's Oaks" have an enriched academic curriculum; they are held to a very high standard of work; they take five solid subjects instead of the conventional four; and in each subject independent reading and projects are required. The "Midvaes" follow the conventional high school curri-

<sup>1</sup> Cox, P. W. L.: *Curriculum Adjustment in the Secondary School*. Lippincott Co. Chap. X-XII.

Good, Carter V., and Good, Raymond E.: *Titles of Curriculums Offered or Suggested in Secondary Schools*. School Review, v. XXXV, Sept. 1927, pp. 503-9.

Good, Carter V.: *The Variables of the Senior High School Curriculum and the College Entrance Problem*. School Review, v. XXXV, 1927, pp. 686-91.

<sup>2</sup> Counts, G. S.: *The Senior High School Curriculum*, p. 11.

<sup>1</sup> *Sixth Yearbook*, Department of Superintendence, National Education Association, 1928, Chap. IV: "Curriculum Problems of the Small High School."



culum of core subjects, curriculum prescriptions, and restricted and free choices. The "Vanderveers" have a curriculum rich in concrete, artistic, mechanical, and executive activities. They contribute to the beauty and effectiveness of the school, and are frequently surprisingly successful in their work. In the social life of the school—assemblies, athletics, clubs, and government—distinctions among school groups are carefully avoided.

### Development of Social and Industrial Traits

In the midst of a slowly changing subject-curriculum, there is emerging a revolutionary curriculum of activities leading to behaviour changes. The influence of the report of the Commission on Reorganization of Secondary Education of the National Education Association<sup>1</sup> has been working for the last ten years. This Commission set up as the objectives of secondary education, the promotion of knowledges, interests, ideals, habits, and powers necessary to better health; the command of the fundamental processes, vocations, home membership, citizenship, worthy uses of leisure, and ethical character.

Slow progress has been made in modifying the organization of subjects and teaching procedures in accordance with these objectives. Indeed, the subject-matter and class procedures of many of the entrenched subjects are quite unrelated to the philosophy on which the report was based. Conventionally, secondary education has been thought of as subject getting; success has been indicated by promotions and diplomas based on subject learning. In conventional practice the curriculum has been the end of education, not a means of obtaining objectives. Alert schoolmen are realizing, however, that if the true educational job is to be done, a new instrument must be utilized. The attack on the problem that is now receiving gratifying attention, is through the stimulation of each boy and girl to set up objectives which are for him dynamic, reasonable, and worth while.

This *emergent curriculum* finds its primary instrument in advice and guidance; its *milieu* consists of the student activities in school and community, and of those newly

conceived subjects, e.g. creative art, journalism, orchestra, which exploit individual interests and aptitudes. The creative activities of each child in those aspects of school and community life which stimulate him, are exploited to the end that he may find success and joy in hard work, leading to better physical and emotional health, vocational and avocational exploration, to further purposeful education, and to wholesome human relationships. It is accepted by progressive secondary school teachers who are engaged in this emergent curriculum, that advice and guidance are inherent in all fruitful efforts to educate.

In many progressive schools, there are some or all of the following officers: deans of girls and deans of boys, vocational counsellors, grade advisers, visiting teachers, and psychiatrists or psychologists. Nevertheless, it is generally recognized that the burden and opportunity for guidance falls primarily on the club sponsors, and on the classroom and home-room teachers; for they have a considerable share in many, perhaps most, of the school activities of the child. The teacher who can seize the opportunities furnished by intimate contact and partnership with the pupil, is most able to assist him in the process of self-adjustment.

The need of the specialist is not discounted in such a decentralized scheme of guidance. The dean or counsellor or psychologist stimulates and directs the advisory activities of teachers; he performs special services for peculiarly maladjusted pupils; he deals with their home relationships and follows up their post-school adjustment to work. But advice and guidance are intrinsic in the education of boys and girls, not supplementary thereto.

### Toward What Form?

It is true that up to the present time "nowhere has a (high school) programme been developed in the light of the needs of American civilization". And that "new subjects tend to lose their vitality and to take on the characteristics of the older materials of civilization".<sup>1</sup>

The social function of the senior high school is, however, undergoing radical change. It is frequently being housed in

<sup>1</sup> Bureau of Education *Bulletin*, 1918, No. 35: "Cardinal Principles of Secondary Education."

<sup>1</sup> Counts, G. S.: *The Senior High School Curriculum*, p. 146.



magnificent buildings with auditoriums, lunch-rooms, libraries, shops, studios, laboratories, commercial equipments, gymnasiums, and athletic fields. Nurses, athletic directors, dramatic coaches, and deans have been appointed. Guidance plans, cumulative records, and free supplies and text books have been provided.

The institutionalizing of student activities has gone on apace. Comprehensive student government organizations, eligibility rules, and school leagues; teacher-sponsored clubs; pupil-conducted assemblies; student service squads; school papers, magazines, and year books; parents' nights; junior "proms" and school parties; school orchestras and glee clubs; safety-first drives; "book weeks"; Christmas giving; Near East Relief, and very many other similar social institutions, have assumed important places in the school life.

Both the mechanical adjustments and the new social controls have been generously conceived, and frequently adequately administered. Pupils of all races, creeds, social backgrounds, and economic levels have been reached and helped by the school through these modern instruments. The schools' inadequacies generally lie not in these newer adjustments, but in tradition-ridden curriculum practices.

We find, indeed, two schools in one: we find a new school emerging while the old one is still in process. The traditional school is still here. Real life is, however, included in the public high school. Although they are given as yet little formal recognition by state departments and college entrance committees, the growth of purposeful student activities, and the encouragement given them by intelligent and informed community leaders, constitute, nevertheless, the most outstanding and hopeful development in education during the last two decades.

The creative high school spirit and essential practices are something new. In this environment the active participation of all teachers, pupils, parents, and other community members is encouraged. It is being set up effectively, even if somewhat blindly, so that inertia, excessive selfishness, emotional repressions and distortions, ignorance, and intolerance, may be overcome by a scientific spirit conditioning a love of mankind.

### Modification of the Formal Curriculum

While pioneer principals and faculties are giving their first attention to the social life of their schools, and to the encouragement, direction and approximate measurement of the emotional and social adjustments of the pupils, they are also undertaking hopeful changes in organized curricula.

(1) Prescriptions of organized subject-matter such as mathematics, history, and languages, are being replaced by prescribed courses composed of activities essential to the mutual interplay of the individual and society, e.g. civic activities, general science, health, and problems of democracy.

(2) The schedule sets aside a considerable part of each school day when a home-room teacher or other group sponsor meets with his group for advice and mutual aid in dealing with inherent social problems: care of the locker room, preparation for an assembly programme, methods of study, the use of the library, museums, and parks, and the exploitation of pupils' hobbies.

(3) There are sometimes time allotments for appreciations wherein pupils work joyously in shop, art-room, home-making apartments, music studios, and libraries. Appreciations are primarily a leisure occupation, and they are generally social. They call for mutual reinforcements. They provide opportunities for each one to win for himself the approbation of others through his skill in making, contriving, manipulating, and creating.

(4) Often in junior high schools, and occasionally in the senior high school, there are opportunity rooms or clinics where pupils who do not speak plainly, write accurately and lucidly, or compute adequately, whose postures are bad or emotional adjustments difficult, may receive special help. The success of the clinic consists in correcting shortcomings as rapidly as possible and returning the pupils to the regular work of the school.

(5) Finally, the emergent curriculum includes the widest possible range of free choice opportunities for whole-hearted, creative work in the realms of literature, the arts, historical and scientific research, and physical accomplishments. The school finds it necessary, however, to utilize community resources; it cannot otherwise bring its young folk into contact with artists, book-lovers, civic leaders, natural-



ists, and amateur athletes, who alone can provide the social satisfactions the creative spirit requires. This is true also in vocational activities; they must find their application in vocational settings; the most the school can do is to give some preparatory technical knowledges and skills, and supplement the pupils' out-of-school learning. Home economics must be practised in homes, shop technics in shops, office practices in commercial offices, and so on.

In pioneer schools,<sup>1</sup> diplomas become relatively unimportant; intrinsic recognition of contributions to the common weal, e.g. public office, formal record and insignia, is accorded an important place. Not only pupils themselves, but also parents, citizens, college admission committees and alert teachers are sometimes more interested in the personalities and future promise of pupils than in their scholarship records. The curriculum of such a school gives prominence to those experiences which inform and make changes within the heart and mind of youth. By dealing with the scientific problems involved in school control, in shop, in laboratory, and in out-of-school life, pupils are encouraged to choose between school and family "stereotypes" on the one hand, and, on the other, a scientific attitude toward problems of government, economics, biology, physics, and the like. The pupil may thus come to choose for himself and to encourage in his comrades a life of intellectual and moral independence. He may realize, moreover, that only through social co-operation is such a life possible.

### The High School of To-morrow

In to-morrow's high school the diploma may, perhaps, be subordinated to a completion certificate which will contain an estimate of the capacity and habits of each student in the fields of endurance, distractability, fatigue, regularity; it will record his reactions to intellectual, athletic, and social competitions, to responsibility, discouragement, and criticism; and it will

note his emotional controls, his self-reliance, and his self-direction.

Teaching, medicine, law, engineering, farming, home-making, public appointments, and all other significant vocations require the very same qualities that make for successful membership in the emergent school and for successful civic adjustment.

The world needs men and women who can get along with each other and with their superiors and subordinates; who can stand ridicule and criticism; who can persevere in the face of jealousy and friction; who will neither wilt under discouragement nor flare up in anger. In fact, the whole complex of vocational knowledges and skills, of civic information, and of household arts, forms a relatively small part of the value of a person on the job, in the home, in his neighbourhood, or in his larger community. More important characteristics are his temperamental attributes, native and acquired. The functional objectives of our best American high schools are all contributory to the universal attainment of effective integrated socialized personalities.

Suppose that all the thirteen-, fourteen-, and fifteen-year-old children of this country were in such progressive junior high schools. This would mean that nearly 7,000,000 boys and girls in early adolescence were taking active parts in the life of communities better than any adult society we have ever known. Now suppose that even half of these should continue through creative senior high schools. Then in any one high school generation we should have ready to enter adult life almost one-tenth of our entire population, 10½ millions of youth, sweeping along with irresistible momentum in the resourceful and skilful, purposeful and confident, idealistic and comprehensive execution of a programme of action that will bring to pass the better day of social and individual welfare and the epoch of general goodwill. Potentially, the American high school is the most effective of all social institutions for giving spiritual form and direction to our democracy. To the extent that it can escape from its own inertias and from the control of conservative adult groups in the communities, and to the degree that it can co-operate effectively with the most significant constructive community institutions, this potentiality will be a reality.

<sup>1</sup> Cf. *Seventh Yearbook*, Department of Superintendence, National Education Assoc., 1929, Ch. IX: "Guidance as a Major Articulating Force in South Orange and Maplewood, N.J."



# An Appraisal of Scientific Curriculum-Making for the Secondary Schools of the United States

By Earle U. Rugg

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## The High School Curriculum Criticized

THE movement towards scientific curriculum-making which has been under way in America for fifteen years, has scarcely affected secondary education, or at least the senior high school. Whereas the elementary common branches have been rather carefully analyzed for life uses and values, the senior high school subjects have hardly been influenced by such techniques. Let us study this more carefully.

If one asserts, neither has the college which has controlled secondary education been much influenced by scientific curriculum-making, one might have a partial explanation for the failure of the high school to adapt its programme to modern needs. The high school itself, however, must accept much of the blame. It is a sufficiently powerful institution to set its own standards and organize a programme of its own.

However, it lacks a scientific programme. The high school curriculum has never been constructed in terms of careful analysis of its functions and responsibilities. Rather has it grown by accretion and accident. There are several factors which tend to substantiate this indictment.

First, continued reliance upon traditional organization, even in the face of new objectives. About three-fourths of the attention is still centred on formal English, foreign languages, social science (chiefly history, advanced mathematics, and science). Yet summaries<sup>1</sup> of research on the secondary level show scarcely a beginning of scientific analysis of the life uses and values of traditional high school subjects. This generalization, moreover, does not even mention more fundamental investigation of life activities, problems, and traits.

Second, it is apparent that refinement of existing organization, rearrangement of

units, and defence of traditional aims, are more the concern of those who even attempt to study secondary education, than is fundamental reconstruction in terms of the needs of a dynamic contemporary civilization and of an expanded democratic secondary school.

Third, we may turn to the work of the Commission on Reorganization of Secondary Education, inaugurated about 1914. The influence of this Commission is apparent in two respects: (1) It has published nearly a score of reports suggesting what should be taught in the various high school subjects. These reports, while representing in high degree the work of secondary teachers as contrasted with almost exclusive representation of college professors in the national committees cited earlier, did not exhibit objective or scientific methods in their suggestions for subjects in secondary education; and, while advanced and progressive, are not based upon fundamental analysis of vital needs or even in any high degree upon life uses of special subjects. (2) Furthermore, the work of this Commission is noteworthy in its summary publication: "The Seven Cardinal Principles of Education".<sup>1</sup> Seven main objectives implying provision in the secondary school for seven major classes of activities are stated. These are: (1) health; (2) command of the fundamental processes; (3) vocational training; (4) citizenship; (5) worthy home membership; (6) wise use of leisure; and (7) ethical character.

These objectives represent a theoretical, subjective approach to the problem of determining results. No one has objectively and finally determined whether there are seven or forty-seven such aims.<sup>2</sup> Yet it is

<sup>1</sup> U.S. Bureau of Education *Bulletin*, 1918, No. 35, Washington, D.C.

<sup>2</sup> The one available impersonal investigation by Bobbitt (*Curriculum Investigations*, Supplementary Educational Monographs, No. 31. University of Chicago Press, Chicago, 1926) which uses the criterion of language reflecting man's activities, reveals actually 46 classes in two sources and 48 in a third source.

<sup>1</sup> *Fifth and Sixth Yearbooks*, Department of Superintendence, National Education Association, dealing respectively with the junior and senior high school curriculum.



fair to conclude that a programme involved in "The Seven Cardinal Principles of Education" is an *ideal statement* of the programme in most progressive schools. As Charters asserts, most school people conceive of objectives as ideals or theoretical goals to be sought. They then assume that the traditional summaries of race experience which we call school subjects, realize somehow, somewhere, and sometime, the idealized objectives.

They largely ignore the things people have to do. They are unaware of the problems people face. They do not consider the traits of character which are in part the emotional "drives" which result in activity. They assume transfer, i.e. that items of the comprehensive social heritage studied will be applied to the innumerable life situations with which we are continually confronted. They postulate an indirect method of teaching activities, relying upon direct methods only for teaching what is seemingly of "service" value (at most): school subjects. They assert that the study of a systematic, logical organization is the best guarantee of efficient performance of activities which in life are anything but systematically and logically organized.

The lack of a scientific programme is further manifest in over-emphasis being given to certain content now shown to be chiefly of specialized value, and under-emphasis to materials apparently of high utility in life outside the school. Contrast an approximate emphasis of 75 per cent to traditional high school subjects—English "classics", foreign language, history, algebra, and science—with an approximate emphasis of 25 per cent to expressional subjects cited below. In one example<sup>1</sup> health education averages .27 of a unit (where a unit is a year's work in a daily subject); home economics, .44 of a unit; industrial arts, .48 of a unit; commercial arts, .67 of a unit; art and music, .09 and .38 of a unit, respectively. No one of them compares in time<sup>2</sup> given to even one year of algebra, ancient history, or physics. But these subjects, undervalued as indicated above, relate directly to health, worthy

home membership, vocational training, and wise use of leisure—four of the seven cardinal principles accepted as ideal goals of the secondary school.

### Student Activities and School Administration

Another way to appraise the present secondary programme is to note the type of activities in which students naturally engage and which they apparently greatly prize. If time, energy, and money expended are worthy criteria, one must accept for serious investigation the values of the so-called extra-curricular activities. It is my conviction that many of these student activities (clubs, athletics, social functions) were pupil in origin. They represented a natural protest of pupils against the narrowness and formalism of a traditionally aristocratic programme of secondary education. Evils developed in pupil management of these voluntary activities; pupils went to extremes. The school authorities were forced to take over their administration.

In fact, administration is the overshadowing feature of the American school system. We abhor anything but "well-oiled machinery." We idealize standardization, routine, system. So the school authorities put these "extra" activities in the time schedule; of course as a "side line." One, two, or three periods a week, of a total of 30 to 35 periods, were set aside for assemblies, clubs, and home-room activities. Teachers were placed in charge as "sponsors." Finance was rigidly audited. Then the school authorities did a second typically American thing: they attached value in varying degrees to these student activities. All the "Seven Cardinal Principles" and a score of others are claimed for them. As Counts asserts: "Surely if all these claims are sound, a school might well transform itself into an instrument for promoting athletics, school papers, literary clubs, and social gatherings, and either abandon the conventional curriculum altogether or reduce it to a position of a mere appendage of the social life." To descend to the level of mild sarcasm, I would say that at least some pupils in some schools have somewhat succeeded in the latter.

But one further administrative act is needed in the field of these "extra" activities to complete the conventional process

<sup>1</sup> *Sixth Yearbook*, p. 77.

<sup>2</sup> American secondary education is dominated by time; quantitative rather than qualitative standards are constantly applied.



of curriculum-making by accretion. Give these activities school value, and a score or more subjects (topics, at least) have been added to the present secondary school programme.

My interest in them is just this: it is at least a hypothesis worthy of investigation, that such activities more truly reflect activities performed in life outside school, real problems one is confronted with, and fundamental traits of character demanded, than does much of the content of the formal studies, even recognizing the "service" value of the latter.

### A Continuous Educational System

Any appraisal should also take note of correlation and grading. Originally, our elementary and secondary schools were divorced in purpose and programme. Elementary schools, as in Europe, were introduced in Colonial times to teach people language arts for religious reasons. Subsequently in our early national history, with the rise of universal suffrage and democracy, their chief function was to develop a literate citizenship. Secondary education, likewise transplanted from Europe, long maintained its aristocratic function of preparing selected children of the "upper" classes for college. The protest of the emerging American democracy is exhibited, first, in the change from the Latin Grammar secondary school to the academy, which offered a more practical curriculum; and second, in the development of free, advanced education through increased provision for locally supported high schools and state supported colleges.

Thus we had evolved in loose outline by the late 1800's, one continuous educational system in contrast to the dual system of Europe. But even yet close correlation has not been obtained.<sup>1</sup> We have set up a philosophy of common education for the elementary grades, and of differentiated, specialized education for the secondary grades, which is also based on vocational differentiation. Various new curricula besides that of the traditional college preparatory course have been added in the high school. Almost without exception the assumed function of these new curricula is preparation for a vocation: commercial arts,

industrial arts, agriculture, or home economics.

But the dynamic economic changes of contemporary American life are tending to drive most pupils who go to high school and college into the "white collar" classes. Apprenticeship has broken down through machine production. There are now literally hundreds of different kinds of specialized jobs. It is almost an impossibility for a high school to provide specific trade training—the chief implication of high school vocational curricula. Vocational curricula under modern conditions can perhaps be justified only for unspecialized practical activities and for vocational appreciations. These two functions more truly represent common needs, and hence there is little justification for differentiation on a vocational basis in the secondary school. Moreover, many pupils avoid the vocational courses.

The point is, that rather than specialized vocational education on the secondary level, there is need for much common education. This, with a liberalizing objective to equip pupils for citizenship and wise use of leisure, might be the dominant theme. Differentiation should be on the basis of the known facts of individual differences in capacities, interests, and aptitudes of pupils, and not on a vocational basis.

The secondary school will therefore contain that common material, sufficiently complex to prohibit its having been taught earlier on the ground of difficulty. There should be ample provision for stimulating and guiding latent creative abilities of pupils by means of a wide range in activities from which they may choose. This wide range is fairly well provided for in the tendency to add subjects and in extra-curricular activities. One of the real criteria of grading is difficulty. At present we have perhaps attempted to teach certain content too early. Some book studies reveal that we have probably overestimated the ability of pupils to master materials which crude, subjective opinion has placed<sup>1</sup> in too low grades.

<sup>1</sup> There is scarcely any scientific evidence of grading on the secondary level. See, however, Mathews, C. O.: *The Grade Placement of Curriculum Materials in the Social Studies*. Contributions to Education, No. 241. Teachers College, Columbia University, New York, 1926.

<sup>1</sup> *Seventh Yearbook*, Department of Superintendence, National Education Association, February, 1929.



With the school's increased hold on the secondary level, common but difficult content now taught perforce in the grades may be effectively postponed to the secondary school. Moreover, the maturity of pupils, and their nearness to occupation, in many of the major classes of activities are impelling forces not to be ignored. With common materials, objectively placed for difficulty, throughout the elementary and secondary grades, and based upon a tremendously multiplied and complicated social heritage and present experience, a much better correlation and unification of public education should follow. The elementary school would still provide the tools, but with economy of effort, due to scientific data concerning which items are of value. The secondary school would provide the advanced common education for democracy; somewhat comparable to the earlier concept of "liberal" education.

### Steps in Reconstruction

In conclusion, I would like to suggest certain steps needed to reconstruct the secondary school curriculum along relatively impersonal lines. The *first* step of careful inventory of the present programme is perhaps sufficiently complete. Surveys of practice and analyses of textbooks give sufficiently representative data by which to appraise values in the present programme and detect deficiencies to be remedied.

The *second* step is to determine objectives, utilizing all available data, and by means of hypotheses that will face the realities of a dynamic contemporary life. As Counts says in his appraisal of the senior high school curriculum: "Nowhere has a program been developed in the light of the needs of American civilization." It is not enough to know that there are seven or forty-seven classes of activities to be provided for. We should discover in detail—we should particularize—by as objective techniques as possible, the most frequent, universal, and difficult activities, problems, and qualities to be developed. We should similarly discover facts, concepts, generalizations, skills, appreciations, attitudes, and ideals to be set up, as "service"

materials for the better performance of the activities and problems of life.

The *third* step of scientific curriculum-making is the careful formulation of hypotheses and theories, and the organization and selection of subject-matter, with attention to all factors involved: race experience; vital needs outside school and throughout life; the child—his capacities, talents, aptitudes, and interests. Such a list is necessarily<sup>1</sup> long because scientific curriculum-making is a complex problem.

The *fourth* step is investigation of social and book requirements of pupils. *Much needs to be done on the secondary level.* As noted earlier, summaries<sup>2</sup> of research dealing with high school subjects show much data irrelevant to fundamental curriculum problems, and but a few scattered investigations of life activities and problems.

*Finally*, we must organize and try out and test under normal, public school conditions, new materials in terms of careful objective procedures. The procedures of Dr. Harold Rugg and his associates in the social sciences in Lincoln School of Teachers College, are highly suggestive of relatively impersonal techniques of verification of new organizations and materials. This last step is crucial, because conventionally theory lags behind practice at least fifteen or twenty years. The pioneer studies of the life uses of elementary subjects, particularly language arts and arithmetic, evident fifteen years ago, are just now influencing practice through new textbooks. Scientific method can effectively short-circuit the process of reconstructing curriculum materials on the secondary level.

<sup>1</sup> See systematic books on the curriculum such as Bobbitt, Franklin: *The Curriculum*, and *How to Make a Curriculum*, both published by Houghton Mifflin Company, Boston, 1918 and 1924, respectively; Charters, W. W.: *Curriculum Construction*; The Macmillan Company, New York, 1923; and National Society for the Study of Education: *Foundations and Techniques of Curriculum Making*, prepared under the direction of Dr. Harold Rugg; Twenty-sixth Yearbook, Parts I and II; Public School Publishing Company, Bloomington, Ill., 1926.

<sup>2</sup> *Fifth and Sixth Yearbooks*, Department of Superintendence, National Education. Op cit.



# The Curriculum and the Creative Spirit

By Hughes Mearns

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New York University)

THE curriculum, in so far as it is conceived in practice as a body of information, or as skills based upon the use of such information, is finding itself opposed by those who believe that the way to wisdom and enlarged living is through a broad cultivation of spiritual and creative powers. To them the curriculum becomes of secondary importance; it can never be a fixed thing, for it is used simply as food of the spirit and, consequently, it will vary with individual needs; their attention is upon the child and his growth; not upon things taught or learned. They believe, moreover, that creative power, which is the aim of their educational achievement, may easily eventually be directed to the securing of all the information and skills needful for life and living; and that it also may be led to those heights among the intangibles of appreciation and culture which curricular instruction so regularly missed.

The difficulty, for those who would retain a reasonable good temper while listening to the excited talk of these creativists, is to comprehend what they mean by their constant references to the "creative spirit". It will be the object of this paper to make that meaning clear.

I was tempted to entitle the article, "All God's Chillun Got Wings", until I remembered that all God's chillun are not permitted to use them. I visit many schools which, in spite of a modern cheerfulness and a seeming acquiescence of pupils, are to me places where the wings of God's chillun are gradually and painlessly removed. High marks are given to them who know the least about flying; future advancement is open only to those who keep their feet always on the ground. When the creative spirit strives here and there to flutter, it becomes an activity which must be practised by stealth, rarely with the full approval of the authorities.

The creative spirit is something more than a product in print, clay, and canvas: it is dancing, rhythmic living, a laugh, a flash of the mind, strength of control, swift-

ness of action, an unwritten poem, a song without words; it is life adding its invisible living cells to more and abundant life. But such products as picture, poem or clay figure, the things we show in our public exhibitions, will serve; however inadequate they are for us, we use them to tempt the unbeliever to loiter a moment at the shrine of the true gods. Our argument may not move him, but the grace of our service may win him into the faith.

To the unbeliever, then, I address myself when I tell of the creative spirit and its varied manifestations; also, of course, to those who believe, but would have their faith strengthened.

The creative impulse is more easily observed in young children, but the housewife who bakes unerringly without book or recipe knows it; the carpenter fashioning a cupboard to his own notion of shape and line; the office man given free sway in the phrasing of a sales advertisement; the lawyer playing upon the mood of judge and jury; these practise it without knowing it; my true love's letter is the perfect product of instinctive artistry; all our adult ways of interacting one with another, in short, call on the creative spirit, and our life is artistic or dull in proportion to our creative gifts.

But adults are in the main wingless. Convention, tribal taboos, mechanistic living, long years of schooling, something has stilled the spirit within or walled it securely. It is to children we must go to see the creative spirit at its best; and only to those children who are in some measure uncoerced.

Outwardly it is harmony; a unity of eye, hand, bodily muscles, mind; a concentration upon the object of desire that sets the world aside. It is frequently balked by the need of special information or of special skill; these are the obstructions that it must surely overcome or the heart's desire is not achieved, and the spirit dies; these, too, are the strategic places where the wise teacher is at hand with just the right assist-



ance. But of that later; the outward picture concerns us now. Not only is there harmony of mind and body, but there is the closest connection between the thing conceived as worthy to be done, and the media necessary—brush, paint, wood, metal, clay, musical instrument, block, script, tool, machine.

It flourishes, of course, in what we call play; but mindful of our religious inheritances, in which play has been conceived as touched with evil, I hasten to note concrete illustrations of play that has taken on all the characteristics of work; a butterfly collection occupying five steady years which brought technical knowledge of family and species, of habitat, environment, breeding, and culture, a correspondence with other collectors and with foreign sales agents, and an ability to present orally to an assembly of several hundred children and adults the serious business of preparing such a collection, and to lead the discussion that followed with the skill of experience; a study of biological specimens that led an elementary school boy first to museums and then to a summer school (Wood's Hole) until all unwittingly the avocation put him so far outside the rôle of pupil that an ornithologist and later a marine biologist claimed that they must talk to the lad as a colleague, and defer to him in his special scientific field; an elementary school boy who constructed photostatic apparatus and motion picture cameras from lard cans found on the village refuse pile, and from odds and ends picked up at rummage sales; a young artist who built herself a five thousand dollar studio through a persistently applied scheme of saving, earning, and commercial borrowing.

Illustration of such activity is at hand in every classroom, including the college classroom, if one has the skill to look for it. The right kind of scholarship is always creative artistry.

The common ingredient in each case, that which makes it different from formal instruction, is that the 'urge to do' is self-engendered; it seeks its own way to fulfilment; it is not stopped by time, space, or apparatus, by teacher or school administrator, though because of the last two it may often conceal every outward trace of interest in the thing that occupies the main tracts of the mind—in this regard

behaving like a conquered people in the presence of the ruling race.

It may even at these times assume a cautious stupidity; for neither to the unsympathetic nor to the arrogant and unfeeling will it confess an interest in the inner dream. Under unfriendly questioning it may even deny, and thus, through clumsiness and inexpertness, get into the coil of adult morality.

## II

When the creative spirit is at work, not only are body and mind co-operating with instinctive harmony to secure the desired result, but the language art is functioning at a high degree of excellence. A child may speak haltingly in classroom recitation, or in a school composition may write with despairing inadequacy, who, in the midst of a bit of self-initiated artistry, the making of a toy motor-boat, a radio set, a cartoon, or a play, will talk with the effectiveness of an inspired expert. In his own language and idiom, of course, and provided you do not bring with you the flavour of the impossible linguistic standards of adult perfection.

You may ask questions then, if you are not of the forbidding sort; and if you have an ear for right rhythmic speech you may have cause to marvel at the language sense that these youngsters really have; and you may wonder why we as teachers do not take advantage of the gifts that children have in this line instead of damming—both spellings apply here—their utterance through our insistence on the use of an alien tongue.

The claim for lessons and home assignments is that they teach persistence; but who can equal the persistence of children when engaged in creative work? Ask the mothers and fathers who have tried to keep up with the demands of their offspring for continuous attention to a loved story or game! And the work which they set for themselves is not stopped by the ending of the day; it carries over, day after day, until the accomplished end is reached.

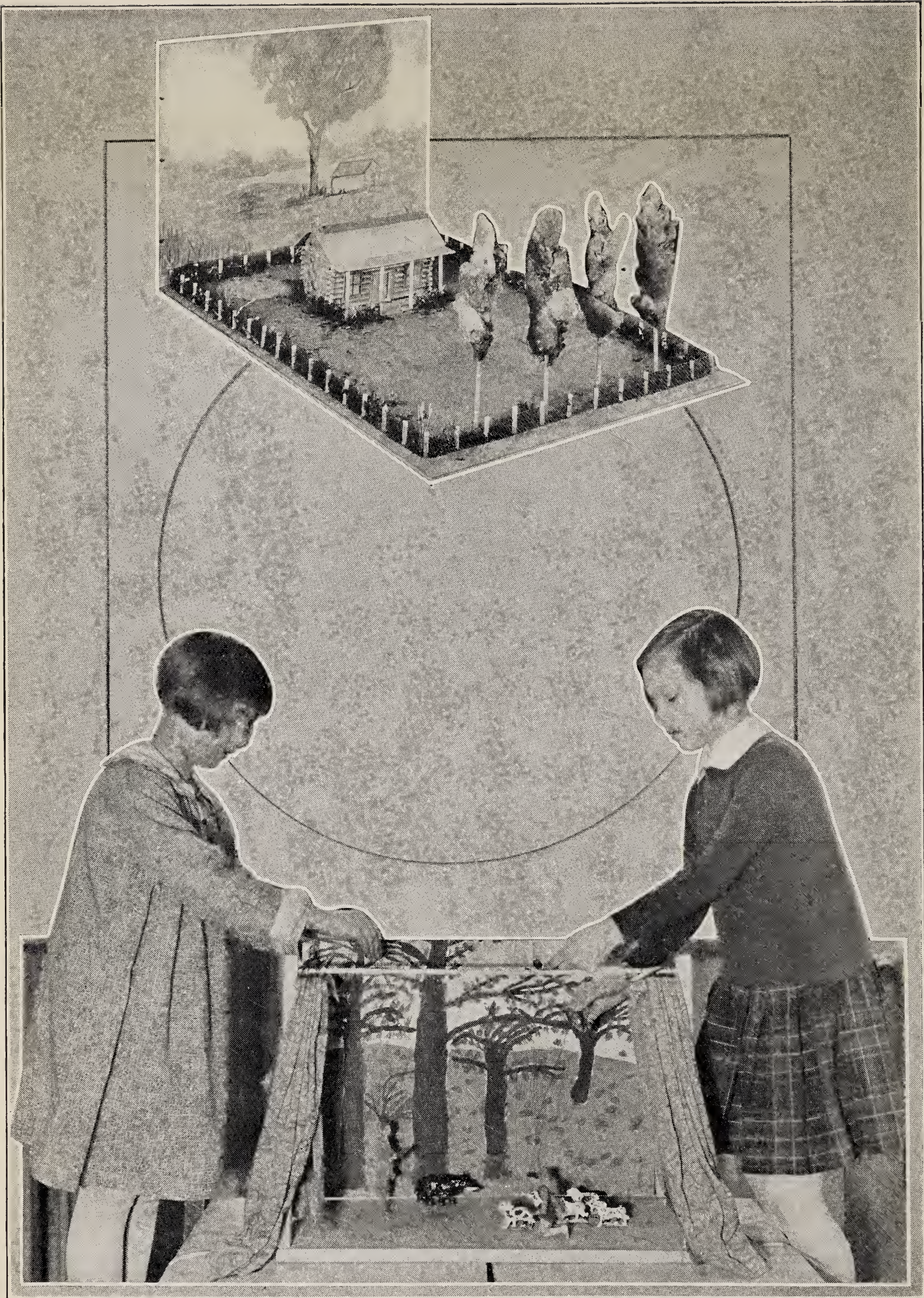
The astonishing paintings by second grade children which decorate Katharine Keelor's room were not done at a sitting. Day by day they grew. She has just told me the history of one remarkable water colour of an autumn orchard, how the house and the trees and the far-off hills came slowly to





VIKING FEAST AT THE COMMUNITY SCHOOL, ST. LOUIS





PUPPET SHOW, FRANCIS W. PARKER SCHOOL, CHICAGO  
(Fourth Grade)

Miss Josephine B. Davis, of the Francis W. Parker School, Chicago, writes as follows of the 4th Grade:—

“The simplicity of the life of the Greeks, their love of beauty, their childlike beliefs and their brave deeds, all make a strong appeal to children. Even after a short, but intense, period of contact with these superior people, the children are inspired to do many kinds of creative work. The child’s appreciation manifests itself in puppet shows, painting, clay modelling, plays and poetry. Our most interesting puppet show last year grew out of the story of Leonidas.”

Miss Davis adds the comment that this type of activity appealed to only a few of the children, whereas the desire to take part in real dramatic work was unanimous.



their present places in the picture and then one morning a shy voice confided, "I was thinking about it last night in bed, so I put some apples on the tree as well as on the ground, for, of course, they all wouldn't have fallen off, would they? And the red apples are so pretty I wanted more of them."

A teacher has just dropped in to tell me of a remarkable speech delivered from a most unexpected source at a recent Lincoln Day assembly. "It was done with such ease and masterfulness", he said, "with the modesty of a trained speaker, and yet it was the boy's first serious public appearance. We found out that he had been at work for weeks in various libraries. He had concentrated on a bibliography that no teacher would have had the heart to give anyone as an assignment, even in the old days; and no one knew he was at it! He saturated himself with material like an expert research student, and then calmly talked out of full knowledge. The school is so thrilled by it that they are thinking of naming him for the most responsible position in the vote of the pupils, Chairman of the Student Council, a most coveted office, I tell you, and never held but by the all-round best man in the place!

"And no one knew he was at it!" That is a quality that must not be missed, in which regard these young artists are one with the older artist. The same artist shyness is here, the same fear of spoiling the picture by the wrong word from outside; even suggestions, the artist knows, are dangerous until the work is finished.

And flattery can knock one out of the humour—shatter the inspiration—as well as dispraise, or stupid misunderstanding, or nagging (parents and teachers, elder sisters and governesses, please take notice!), or that unfeeling looking-over-the-shoulder which has dished many a promising canvas. Artists and children hide from onlookers until enough of the work is done to ensure a possible completion (that's why they should have their own rooms, studios, workshops). They work cheerfully enough among their own kind; so in some schools the artistic work is done out of hours and teachers never hear of it; but in schools that respect the creative life, one senses that the artist has been protected from the cold eye of the outsider.

"I'm painting that red barn," I heard a Woodstock celebrity once say to a group of gushing ignorants, "but if you ask me what I am painting I shall have to go fishing for a week." He was bitter with a sense of outrage at their unfeeling impertinence in hovering over him, but all they said was, "Isn't he just *screamingly* funny! And don't you *love* it! It is the barn you're painting, isn't it? I'm just *crazy* about it!" And as he folded up his work, he remarked hopelessly: "I'm off! Fishing it is!"

But at the right moment they want praise like any other artist. Or, rather, they want what the artist student calls a 'crit.' "Oh," cried one of Miss Keelor's little boys, "you didn't hang mine up!" It was a moment of real torture. Miss Keelor brought the painting out slowly (while, no doubt, she thought hard) and looked at it again. "I didn't think it had enough in it," she explained, but not with an air of really knowing. "So much space here," she mused, and then looked at the pictures of the others. He looked too and understood. "I could do some more!" he caught the idea eagerly, explaining spiritedly new thoughts that began to come to him with a rush. And away he went, satisfied with the judgment.

And at other times, just like real artists, they are dismayed at praise. You hang their pictures; they are grieved. "It is not good enough," they say in real distress, and go sturdily to work to make a better one to take its place.

### III

This then is the torrential force that comes unbidden out of the mysterious recesses of personality, and fashions things out of wood, colour, fabric, clay, sound and words; the thing that dances, sings, leads a dozen dramatic reincarnations; the thing that drives a small child into profound research or sets him digging into a difficulty with the energy of a dog at a woodchuck hole; whose ways are sure, whose outcome is beauty.

Not that I would say that the conscious end is beauty. Children seem to be driven by an inner necessity of putting forth something; that it shall turn out to be beautiful is not their concern; their impulse at its best is to place something in the outside



world that is already (or almost ready) in their inside world of perceiving, thinking, feeling; they measure their success or failure by the final resemblance of the thing done to the thing imagined.

In their best moments they seem to know exactly what to do: the muscles ripple in perfect harmony to the right touch, line, blow; in painting, the brush is swung fearlessly and surely, in pottery, the punches and patches are thumbled without hesitation. In this regard they are in tune again with the professional artist. Experience has loosened his fears; he trusts his instinct for level, balance, the swift adjustings of his medium and his materials, to satisfy those flashing demands from within.

The undeniable result, however, is beauty; and fortunately we do not in these days need to justify it. Here and there, to be sure, its utility is questioned; but the sense of its importance in modern life is growing at such bounds that we no longer worry over the eventual result. Some further argument is necessary, however, to meet the demands of those ascetics, often in power in education, who still have faith in information, in assigned tasks, in "the discipline of artificial difficulty", and other fading theories of the way of life.

Those of us who have watched young life grow from dependent insecurity to independent power through the opportunities for the cultivation of the spirit which the newer schools afford, are assured that something ever so much more important than a beautiful product is the result of the new freedom in education. Personality develops with the springing certainty of a dry seed dropped into moist earth. Character emerges; and with it knowledge, a kind of wisdom, so sure in its judgments as to make us listen and attend rather than command and instruct. Taste is never, as with us, a hypocrisy. Confidence comes into the spirit and thrives there, for fear and bewilderment—the acknowledged tools of the older education—never yet begot faith in oneself. New hungers arise, new desires, new satisfactions, and these are the very food of education.

The cultivation of the creative spirit makes for great artists, giant scholars and thinkers; it is the recipe for distinction.

The story of the leaders of the race is the story of those who cultivated the creative

spirit in spite of the schools. Why is it, I wonder, that we have never taken that lesson to heart? The masters of men have ever refused formal education, or they have revolted, or they have evaded instruction, or have cleverly turned it to their own uses. But these are the strong of will who have fought their way to the right to be free. The mass has not been strong of will; a little fluttering of the wings, and then an acceptance—that is their story.

The newer education is learning the uses of the mysterious forces of the spirit through which one may literally educate oneself for all the important needs of living. It is like the heart-beat; no one has found the source of its power, but no one doubts that the source is within us. The creative spirit is another heart; it will keep us alive if we give it a chance to beat for us; it may be stilled—but there is then no more life.

#### IV

Education is at last taking note of the natural creative impulses. At present it is experimenting, and the results are good; it has no assured technique as yet, but the beginnings are in sight. There is a general agreement that school life should be free from arrogant authorities; that teachers should be guides rather than instructors, and that these should be learning about children rather than certain about children; that the school environment should be rich in suggesting material for creative impulses, and that the unfolding of the best personality should be watched and noted as important rather than 'marks' in assigned home tasks called 'lessons'.

When we meet, those of us who have dealt with children on this side of their nature, we talk a different jargon from the curricular pedagogue, because our classrooms are set to another rhythm than that of our more military brothers; nor do we speak so despairingly of the work of school children, rather we ply one another with this and that astonishing product of their effort.

Information we do not prize so much—"the world is so full of a number of things"—nor the skills that one will supposedly need at maturity (mostly very bad guesses, as any textbook thirty years old will abundantly testify); nor are we much attracted by the prevailing drill psychology



("Force them to do it a certain number of times and they will continue to do it joyfully for life") which we are apt to classify flippantly with the claim of the New England catechism as a formula for ensuring the pious life. In this connection I am reminded of the illiterate Kentucky mountaineers in the Army whom we insisted upon teaching to shoot from the shoulder; with the gun at the hip these lads could pick the whiskers off a bouncing rabbit!

We dispute in the most friendly and heated manner when we meet, for we are very much concerned that no mistakes shall be made in a matter so vital to human kind. One group of progressives, for instance, believes so much in growth theory that it will hardly permit any instruction at all. It banks all upon Nature. With these naturalists some of us have delightful disputes. Nature is wonderful, as all the poets tell us, but we, some of us, don't trust her altogether. She is a powerful Djinn to summon; and at the same time a lusty, sly wench. We must make Nature work for us, that is our contention; but, of course, we should know what help and what interference we may expect of her.

Because of having written a book on the poetry of youth, I am in constant receipt of sheaves of bad poetry from all parts of the country. "See what my children have done without any instruction whatever!" is the tenor of the accompanying letters. My pity goes out to the children; so obviously have they needed someone to be by to point out the way. Not to tell them what to say! Heaven and poesy forbid! But they never should have been allowed, I say as I read, to continue to write in the style of yesteryear, and even in the style of the year before yesteryear; and their copyings, their hackneyed phrasing and their silly platitudes should have been gently made known to them—an art of teaching required here that is nothing but the highest.

If growth under pleasantly free surroundings were all of the new education, then my occupation is gone; for I conceive of my professional skill as something imperatively needed to keep that growth nourished.

Notably is this true of drawing, painting, and colour work generally. Children do very good work, and they do very bad

work. If no one is by to suggest to them the difference they may never grow in taste, in discriminating art judgment. Nature, the jade, may or may not help them. They may even turn away from the sure voice of the instinctive creative spirit within them to copy the work of others or, worse, to copy themselves.

The teacher must know enough to entice them into the right road. And just any teacher will not do; scholarship here is a smoky flare, and the diploma, Master of Pedagogy, is not exactly enlightening. Children, for example, are often too satisfied; then they need an immediate experience with a better than they have hitherto known. Nothing so surely disgusts one with poor work as a goodish experience with something better.

But it must not be too much better. (At this point the curriculum teacher presents the 'classics' in literature and in the fine arts, with the usual classic result.) The newer type of teacher, herself always more artist than teacher, knows the better, really knows it for what it does to one; and she knows how to place it in the child's life so that—most important—it may be wholly acceptable.

Further, children are balked by difficulties in the handling of materials, how to make an effective linoleum block, for instance, or what to do with colour that changes when brought into contact with other colours; they want to know the uses of crayon, charcoal, grease pencil, India ink, the mechanics of enlarging illustrations for the printer, and so on endlessly. It is the new business of the teacher to provoke children into wanting to know about these and other varying matters, and then to provide materials, and such help as is asked for.

Growth is not enough, nor is environment enough, unless, as I believe it should be, the teacher is considered an essential part of the environment. Richer results may be expected of children than the curriculum schoolmaster has hitherto considered possible; richer results may be expected from those even who are leading the way in the creative schools; and that richness will come no faster, I suspect, than the coming in greater numbers of the gifted artist-teacher.

Something Greek is coming back to



education; for the beauty and the power of the Hellenes were always a result of self-cultivation in taste, never a slavery to information; they danced, sang, talked endlessly, tuned the body and mind to their best rhythms, and through these intangibles they probed the limits of human understanding; but they did not know that the earth is a globe, nor were they concerned that the chief city of Madagascar is Antananarivo.

The key-word, so far as schools are concerned, is environment rather than curriculum. The formalists do draw out the spirit of many, especially those of the scholarly type, but a skilfully set up environment, as teachers in creative schools are now well aware, will do general magic, will start a moving creative spirit in the least hopeful, will well nigh "draw three souls out of one weaver"!

Information and knowledge are always of secondary importance in education, and are so conceived by the best minds. It is the pedant and not the true scholar who has elevated them to ends-in-themselves. The leaders in education understand this distinction and they know that it is pertinent to higher as well as to elementary training. In a recent address before the Chamber of Commerce of the State of New York, President Lowell, of Harvard University, said:

The cultivation of the mind by the colleges is an attempt to train the imagination to grasp things that cannot be felt or perceived by the material senses. It is not merely to give knowledge.

*The real thing we want is not knowledge but resourcefulness.* The art which creates

things both great and small is not the capacity for solving problems. That may seem a curious statement, but the real art of life consists in finding out what is the question to be solved, and the person who can find out what the problem is to be solved is the man who really makes the contributions to life.

*It is comparatively easy to train anyone to solve problems* when they are stated; but the man who can see a new problem and state it is the man who makes the real advance, and that is true in everything. You all know perfectly well that *the man you want in your business is the man who will perceive something that needs to be done and has not been done*; and then the question of finding out how to do it is comparatively simple.

## V

We talk of these and other matters when we meet professionally, but we consider it no particular justification of our work that the 'free children' surpass the controlled children not only in an enlarged and gifted personality, but in the customary school branches. Superintendent Washburne of the Winnetka Schools, has the proof, if anyone is interested. We note the fact, to be sure, because of its influence upon parents and upon the powers that control educational organization and administration. We may win our argument by way of the results in the standardized tests—and we do not despise winning our argument—but our main interest lies not there but in the sure knowledge we possess of the effect of our sort of education upon the mind and spirit of youth.

# A Viking Feast Hall\*

By Catherine Smith

(The Community School, St. Louis, U.S.A.)

As we were reading and dramatizing Viking stories and myths in the fourth grade of Community School, Saint Louis, Missouri, we found it necessary to place chairs at the four sides of the room for the king and his guests of honour. This make-

believe situation did not please the aesthetic sense of some of the actors. One boy said that his father was connected with a dry goods company and could send us some large boxes which would make real high seats, and someone else said that the grocery store would gladly give him some orange crates which would make fine

\* This article was crowded out of the January number.—EDITOR.



benches for the thrones. So this was the beginning of a project which grew and grew. Every day we found that more things were needed to make the room a real feast hall.

As we were living the Viking adventures, the girls recorded them in designs painted on the rough side of oilcloth. They were eager to imitate the age-old custom of the Norse women who wove the history of their warriors. Large looms were not available, so they decided to use this method. While the girls were doing this, the boys were making shields. In a short while gaily bordered paintings were dropping from the picture moulding and bright coloured shields were decorating the room.

Day by day canopies were adorning the high seats, dragon heads were peering out over the entrance, snakes were coiling around the borders, logs and kettles were strewn down the centre of the room, and we were actually living in a feast hall.

One day Buddy said that he thought we looked funny sitting in our feast hall in American clothes. Soon we were measuring and buying materials for our costumes. Underwear was dyed to represent tights and bright cambric blouses were made. Paper bags were gilded and transformed into helmets from which fell flaxen hair (in reality, untwisted rope).

Then we began to talk of a feast, and many problems arose during the planning. "What are we going to drink out of?" This meant a trip to the stock yards. Pumice stone and glass made the scaly cows' horns which we brought back with us into bright, shining, ornamented drinking horns. It was necessary next to find out what the Vikings did, said, and ate at a banquet. During the language period we wrote imaginary adventures and toasts to be given at the feast. Then the group selected a king, the guests of honour, the thralls, and the skald. Many sagas were composed for the skald to sing, accompanied by his harp.

The day of the feast arrived. We had figured the cost and had bought and prepared the food. We served hard-tack, butter, cheese, eggs, milk, roast lamb, berries, and grape juice (to represent mead). The following description written by one of the boys will tell what happened at the feast.

### What we did at the Feast

When we arrived we were welcomed by King Havard. We took our places, the boys on the east, the girls on the south.

First the thralls passed the meat and then all the talking stopped, because we Vikings do not talk when we eat. We ate with our fingers and threw the bones on the floor to our dogs. Then the thralls brought around the cheese and we were very greedy about it. Next the hard-tack was passed. Then we filled the drinking horns with milk.

Just then somebody sighted a ship coming into the harbour. The warriors got down their shields and spears and rushed out. The men were only traders named Eric, the Red, and Leif. They gave King Havard some furs and some grapes that came all the way from Vineland and he invited them to join our feast.

Next the King asked us to tell the story of our adventures on the way to the feast. Many of the stories were about being shipwrecked or being attacked by wildcats or bears.

The drinking horns were passed around and we gave the toasts to the gods, King Havard and King Harold. Then the skald was sent around. He sang songs about Sif and her golden hair and how Loki stole it and about King Harold and his battles. Then he sang a song called "A Mighty Ship." We liked it so much that King Havard asked us all to sing it. We liked it so much that we sang verses two and three. We then ended the feast.

Below are several of the adventures which were told at the feast:—

### My Adventure

When my foster brother and I were on our boat coming here a big wave almost took our ship. We were looking to see if another would come and while we were watching the serpent of the sea was swimming toward our ship. I saw him open his mouth to swallow us. I jumped overboard and swam to shore and here I am. My foster brother was drowned and I suppose that he is in Ran's cave to-night."

### My Adventure in Iceland

I had just come from Iceland in time to receive your kind invitation to this feast.

I will tell you what happened while I was there. One day as I was walking along I saw Grettir in front of me. Just then a large snake appeared, which had two heads. (As you know Grettir is very strong.) He just took hold of the serpent and killed it without even a weapon. I saw him do it, but it does not seem true. I know it was he because friends have told me how big and strong he is.

### My Story

Harold, when I was coming through the woods, to the feast, a bear jumped out of a bush and started to chase me. Another bear jumped out of another bush and chased me the other way. I climbed up a tree and the bear climbed up the tree after me. I jumped to another tree and I got down and here I am.

While we were living in the feast hall we made many explorations in a boat which we



constructed. We visited different countries and found out many things about them. We learned about the earth, the midnight sun, and what caused the fjords. Norse songs were sung. It was necessary to sew, make designs, saw and hammer. Oral as well as written language work was brought in, also an abundance of history and geography. As has already been noted, many arithmetic problems confronted us.

At last when Christmas was approaching, and we needed our room for other things, we hated to see our Viking home disappear, for we had loved the life of a real Viking.

These original sagas were sung by the skald at the feast.

### Valhalla

Valhalla is far up in the sky,  
Very, very grand and high.  
Odin and the god Thor,  
Thor with his mighty roar,  
The Valkyrie Brunhilda,  
And the goddess Iduna  
Were gathered with the rest of the gods and goddesses  
To witness the slaying of the giant Bruindess.

### Sif's Golden Hair

Sif had golden hair  
Loki thought that it was fair  
He took some scissors  
And cut it bare  
When Thor came home  
He was in despair.

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## SUMMER SCHOOLS ABROAD

### Vienna

The Third School at the University of Vienna will be held from 17 July to 13 August, when lectures will be held on Education, Welfare Work, History, Politics, Economics, Art, Literature, Music, and other subjects of general interest, as well as consecutive courses on Education, Individual Psychology and Teaching of Art and Music. Apply for information to The Institute of International Education, 2 West 45th Street, New York, or to The Austro-American Institute of Education, Vienna I, Elisabethstrasse 9. Dr. Adler, and Professors Cizek and Dengler will be among the lecturers.

### Heidelberg

A Holiday Course for Foreigners has been organised by the University of Heidelberg, and will be held in two sections (24 June to 12 July and 15 July to 3 August). Information and programme from The Anglo-German Academic Bureau, 58 Gordon Square, W.C.1.

### Danzig

The Ninth Unity History School will meet in Danzig from 30 July to 6 August, and, as on previous occasions, will be under the direction of Mr. J. S. Marvin, M.A. International peace and the reduction of armaments will be dealt with, as well as recent developments in Science, Education, Literature and Art. For information apply to Mrs. K. E. Innes, B.A., 29 High Oak Road, Welwyn Garden City, Herts.

### Jena

The Thirty-fifth Holiday School will be held by the University of Jena from 2—15 August. Courses will be held in Philosophy and Psychology; Pedagogy; Natural Science; Natural Science as applied to Household Management; Speech and Speech Disorders; Literature, Art, and Physical Culture; Music; Foreign Languages; German for Foreigners. Particulars and programme may be had from Frl. Clara Blomeyer, Jena, Carl-Zeiss-Platz 3.

### Grenoble

The Thirty-third Course for Foreign Students will be held by the University of Grenoble from 1 July to 31 October, when instruction will be given in the French Language, its Phonetics and Literature, and in the History, Geography and Civilisation of France. Further information from the Secretary, Comité de Patronage, University of Grenoble, France.

### Beauvais

The Third Vacation Course for Foreign Boys and Girls between the ages of 12 and 18 years will be held in two sections, under the auspices of the boys' and girls' Lyceums, from 15 July to 4 August and from 5—25 August. Instruction will be given in Phonetics and Pronunciation, Reading, Conversation, Grammar, and a course in the History of French Literature and Civilisation. For information apply to M. Gaston Cahen, Secrétaire du Comité, 6 rue du Mont Capron, Beauvais (Oise).



# INTERNATIONAL NOTES

## NEW SECTIONS OF THE FELLOWSHIP

### Holland

Application has been received through Mr. J. H. Bolt (Schaepmanlaan 11, Amersfoort) for the formation of a section of the Fellowship in Holland. An association, *De Nieuwe Opvoeding*, has been formed, with Mr. Bolt as President. A magazine devoted to new education, *Vernieuwing*, was also started by this association in January with Mr. Cor Bruyn as editor. We congratulate our colleagues on their good work. Dutch readers should get into touch with Mr. Bolt, who will give them full particulars of the work of the new association. Mr. Bolt has also consented to be the centre in Holland for information concerning the Elsinore Conference.

### Norway

A section of the Fellowship has been formed in Norway by representatives of various teachers' associations and others. The section already numbers 150 members. The committee is as follows:—President: Mrs. Anna Sethne, Principal of Sagene Primary School, Oslo; Mr. Johan Hertzberg, Rektor of Ståbekk High School; Mr. A. Kirkhusmo, Superintendent of a primary school; Mr. H. Eitrem, Rektor of the Cathedral School, Oslo; and Secretary, Mr. Otto Grenness, Director in the Ministry of Public Instruction. Each member of the committee represents an association of teachers. It is also interesting to note that the Minister of Public Instruction of Norway has joined the committee of patrons of the Elsinore Conference. Several meetings of the Fellowship members have already been held and study groups formed on the Dalton Plan and other subjects.

### Scotland

Professor Emile Marcault visited Scotland from 12 to 22 March for a lecture tour organised by the Scottish N.E.F., speaking at St. Andrews, Alloa, Edinburgh, Kirkcaldy, Dundee and Glasgow, on the subject: "What do we Educate?" and giving talks at social gatherings on various subjects connected with new education.

Great interest is felt among Scottish members and other teachers in the Elsinore Conference, and also in the pre-Conference party which sails from Leith on 1 August to make a short tour of the Danish Folk Schools before the Conference opens. If there are any others who intend to join this party, they should write immediately to Miss Cruttwell, Castle-gate, St. Andrews.

### Dr. Karl Wilker

Our readers will join us in hearty congratulations to Dr. Karl Wilker, who has for so long acted as co-editor of *Das Werdende Zeitalter*, on his appointment as Head of Jugend-Erholungs-Heim Ottendorf, near Sebnitz, in Saxon Switzerland. This appointment has been made by the Government of Saxony, who thus show a lively appreciation of Dr. Wilker's qualifications for guiding an experiment of this sort. Ottendorf, which is to be opened in July, has been founded by the Government as a convalescent and recreation home for young workers between the ages

of 14 and 21 who, by reason of ill-health or bad conditions of employment, are temporarily unfit to carry on their employment. They will be sent here for a holiday ranging in time between two weeks and twelve months, amid beautiful surroundings; they will be well cared for in body and mind, and trained, if need be, in vocations; and every opportunity will be given for spiritual development and enrichment. In this experiment, which is educational in the truest sense of the term, the Saxon Government are working in co-operation with communities, youth organisations, trade unions, sick benefit societies, etc. There will be accommodation for 160 boys and girls, living in separate houses in families of 20, under the charge of a housemother or housefather.

### International New Education Films Association

The Annual General Meeting will be held at Elsinore, Denmark, during the time of the Conference, between 8 and 22 August.

### Holiday Course in Denmark

A Holiday Course for Foreign Students, open to all, whether members of a University or not, will be held at the Commercial College in Copenhagen, from 1–31 August. The subjects will be Danish Language, Life, Literature and Thought, and the course is of particular interest to professional men and women wishing to study special aspects of Danish life. All particulars may be had from the Anglo-Danish Students' Bureau, 50 Russell Square, London, W.C.1, England.

### Danish Course in London

The Lecturer in Danish at the University of London, Mr. J. H. Helweg, M.A., offers a special preparatory Course in Danish during the Third Term (23 April to 4 July) to those intending to attend the Holiday Course in Copenhagen. This Course will be held at University College, Gower Street, London, W.C.1, every Wednesday during Term at 5.30 p.m. Text-book: Henni Forchhammer: "How to Learn Danish" (5/-, obtainable from Bretano's, 31, Gower Street, W.C.1). Fee for the Term, 10/6.

### Institute of Progressive Education

The Progressive Education Association will conduct a three weeks' Institute, or school of instruction, in the principles and practices of progressive education, in Pennsylvania State College, from 1 to 19 July. The school will be divided into three courses: (1) The Principles of Progressive Education; (2) The Progressive School in Practice; (3) Development through Expression. Each course will be distinct. For information write to the Secretary, Institute of Progressive Education, 10 Jackson Place, Washington, D.C., U.S.A.

### World Federation of Education Associations

The Third Biennial Conference will be held in Geneva from 25 July—4 August, under the patronage of the Swiss Federal Council, and with the collaboration of the International Bureau of Education. The work of the Conference will be divided into 19 sections covering: International



Co-operation in various aspects; Health; Parent, Teacher, Home and School; the Problem and the Pre-school Child; Rural Life and Education; Elementary, Secondary, University, and Adult Education; Illiteracy. The theme of international understanding and goodwill through education will be stressed in all these sections, and there will be afternoon sessions of the Herman Jordan Peace Plan Committees. Information from the International Bureau of Education, 44 rue des Maraîchers, Geneva.

### International Student House

The Association of Former Students of the University of Geneva are planning to build an International House. About 1,000 students are on the register, more than 400 of whom are foreigners. The number of students, mostly foreigners, who attend special courses during the summer months now numbers over 2,500, and the number is yearly increasing. The project is to build a five-story house, with restaurant and public rooms, infirmary, gymnasium, swimming-pool and recreation grounds.

### Cité Universitaire

The Cité Universitaire, which the University of Paris is creating as part of its scheme to make Paris the greatest centre of education and culture in the world, has within ten years come to include national houses for the students of some twenty countries.

### English Teacher Wanted

A friend in Germany, who has a small and very fine school near Stuttgart, writes to ask if we could put her into touch with a young English girl who could help with instruction in English, especially with the younger children, supervise their games and activities, and assist generally with them. She would have enough free time to be able to carry on studies; inclusive board and lodging; and a small salary. The first appointment would be for one year. Would anyone interested please write to Frau Anna Essinger, Landschulheim Herrlingen, Bei Ulm a/D., Germany?

### German Institute of Music

A German Institute of Music for Foreigners will be held in Berlin in June, July and August, with the object of furthering exchange of musical culture. There will be *Meisterklassen* of two months' duration under the charge of representatives of the best German tradition in music, and one of the Operahouses will continue its performances throughout the summer. Information may be had from the Institute, Charlottenburg Castle, Berlin.

### International Relations in Schools

The Friends' Guild of Teachers recently conducted an enquiry into the methods and principles of the teaching of international relations in schools, addressing their Questionnaire to Friends' schools, outside schools, and individuals. Briefly summarised: the majority favoured incidental treatment under other topics rather than definite lessons, for international affairs; the majority agreed with reservations that there should be no introduction of party politics into the essential elements of the great international problems; all schools approached gave a course on world history and on modern European history, and emphasised the parts played by various races and

nations in world development; the majority stated that children are as much interested in social as in military history, and that their attention is drawn first to people, then to actions; all answers showed that little is attempted, apart from incidental reference to writers of other nations, in the way of introducing children to the literature of other peoples, or attempting to give English literature an international setting—the value of doing more was doubted by many; all replies showed that foreigners were admitted to the staffs or as pupils, and most that visits were arranged to foreign countries—a number also reported stimulating interest in other countries by means of correspondence.

### English-Speaking Union

Three Walter Hines Page Travelling Scholarships were awarded in March by the English-Speaking Union to British women teachers. These scholarships enable the holders to visit America as the guests of the English-Speaking Union of the United States. They stay in the homes of the American members, where every opportunity is given them to see those aspects of American life in which each is specially interested. Particulars of the scholarships may be had from The Secretary, The English-Speaking Union, 37 Charles Street, Berkeley Square, W.1.

### Pupils, and Members of an Educational Colony Wanted

Mr. J. W. Petavel, late of Calcutta University, who is now directing the practical training at an *Ecole-nouvelle* in Switzerland, would like to hear of one or two boys, from 15 years up, to train as pupils in farming, gardening, and carpentry. Health and general culture would be supervised. Further particulars may be had from Mr. Petavel, whose address is Chietres, sur Bex, Vaud, Switzerland. In conjunction with the *Ecole-nouvelle*, Mr. Petavel is endeavouring to found an "educational colony" in which schooling would advance side by side with an apprenticeship in order to develop character, versatility and adaptability. Members of this colony could obtain rooms in the neighbourhood, and land for "homecrofting." Apply to Mr. Petavel for all information.

### International Scholastic Agency

Parents and others desiring advice and reliable information concerning families and schools (other than those of which information may be obtained from Headquarters) in England, France, Germany, and Switzerland, should apply to Miss Eleanor Allison, 34, Brookland Rise, London, N.W.11 (Telephone: Speedwell 5052). Miss Allison has personally inspected and studied all the places she recommends, which include a great variety of schools (of which she has a special list) and homes. Her aim is to be of real service to parents and to Heads of Schools by recommending only places where a girl or boy will gain nothing but good. No fee is charged for supplying addresses, information, and advice of this description. But the usual agency charge is made for arranging au pair positions, or for supplying information concerning hostels or small hotels.

Miss Allison's list of schools in no way overlaps the list of new and progressive schools that is on file at 11 Tavistock Square, and is at the service of readers and members of the Fellowship.



# NEW EDUCATION FELLOWSHIP

## ENGLISH SECTION

### London

The University of London will hold its Twenty-second Holiday Course for Foreigners from 19 July to 15 August. Short courses and single lectures will be given on the following subjects: Some Contemporary English Writers; the Sounds of Modern English; Some British Contributions to European Culture; the History of London; and classes will be held in Practical Phonetics, Conversation, and Reading. An Examination for a Certificate of Proficiency in English will be held. There will be Lantern Lectures on Pictures from Punch, and on English Architecture. Information from The University Extension Registrar, University of London, S.W.7.

### Lecture by Dr. R. B. Raup

On May 8th a lecture will be given in Central Hall, Westminster, London, under the auspices of the N.E.F., by Dr. R. B. Raup, of Teachers College, Columbia University, New York.

### Conference on Reading and Writing

A Conference on methods of teaching Reading and Writing, called under the auspices of several societies, including the N.E.F. and the Froebel Society, will be held in London on 14 June, when American and English specialists will meet to discuss this important question. The secretary of the English Section of the N.E.F. would be glad to hear from anyone who has any interesting information on the subject of the Conference.

### Conference on Early Education

A Conference on Aims and Tendencies in Early Education in America and England will be held on 15 June, when a number of American and English speakers will give addresses. The first session on "The Educational Aims of a Unified Programme for Nursery, Kindergarten and Primary Grades" will be arranged by the N.E.F., and the English speaker will be Dr. P. B. Ballard; the second session on "The Curriculum and Teaching Technique to Accomplish these Aims, and Evidences of Accomplishment," will be arranged by the Nursery School Association; the third session on "The Curriculum and Teaching Techniques to Accomplish these Aims in the Kindergarten and Primary Grades," will be arranged by the Froebel Society.

### The Formation of Parent-Teacher Associations

A leaflet on the formation of a local Parent-Teacher Association may be obtained (free of charge) by all who are interested from the Secretary, Home and School Council, 11 Tavistock Square, London, W.C.1.

### Music in Child Life

A residential holiday course for teachers who wish for a fuller understanding of music from the child's point of view has been arranged for Easter at Parson's Mead, Ashted, Surrey, by Miss Louie de Rusette. The subjects of study include Percussion Bands (daily practices with village children), Pipe Bands, Dulcimer Work (for children from 3-6 and for individual use with girls and boys of 7 years

and upwards), Folk Dancing and Psychology. All further particulars may be obtained from Miss Louie de Rusette, "Croutelle", St. James Road, Sutton, Surrey.

### Holiday Courses in Natural History

Holiday courses in Natural History will be held at Easter and Whitsuntide at the Hill Farm, Stockbury, Kent. The time will be given mainly to field studies and instruction in the making of simple apparatus for Natural History work in field and classroom. All enquiries should be addressed to Miss Pugh, Stockbury, Kent.

### Kibbo Kift Exhibition

Kibbo Kift will hold an educational exhibition in the Whitechapel Art Gallery (81-82, High Street, Whitechapel) from 20 April to 25 May, when people interested in education, handicrafts, camping or drama will be able to inspect its apparatus, consisting of original posters, toys, models, charts, etc. The exhibition will be free, and enquiries should be addressed to Mr. Southcombe, 32 Camden Road, London, N.W.1.

### "Andrum" Arithmetic Practice Card

The "Andrum" Arithmetic Practice Card is constructed on psychological principles to help the child to acquire speed and accuracy in number relations (addition, subtraction, multiplication, division). The device, which has been tested with a class of children, is simple, pleasurable and effective. The card, price 1½d., or 1/6 per dozen, can be obtained from Robert Gibson & Sons, Ltd., 45 Queen Street, Glasgow.

### Nursery School Association

At the Annual Meeting of the Nursery School Association on 5 January a discussion took place on the Training of the Adolescent in Child Welfare, and the following resolution was passed:—

(1) That Child Welfare should take an important place in the education of every woman.

(2) That a special opportunity for training in Child Welfare be presented in the curriculum of the new Modern Schools for Girls, both selective and non-selective.

(3) That Nursery Schools under careful limitations offer facilities for girls during their last year in the Modern School for training and practical experience in the care of children.

### Hampstead Open-Air Nursery School

An open-air nursery school has recently been opened by Mrs. Bicknell at 41 West End Lane, Hampstead, N.W.6. Miss Atherton, who is in charge of the children, was trained at the Rachel MacMillan Nursery School. The Hampstead Nursery School is for paying pupils.

### Hampstead Heath Children's Group.

Miss Beatrix Tudor-Hart (Cambridge), who has had experience of nursery school work in Austria and U.S.A., as well as in the Beacon Hill School (Bertrand and Dora Russell), is directing a children's group at 79 Platts Lane, Hampstead Heath.



### Babies' Club

A Babies' Club (in effect an Infant Welfare Centre) for the children of the well-to-do was opened in Chelsea recently, and is already well patronised by West End mothers and their babies. The promoters of the Club realised that well-to-do children were more in need of "communal life" than the children of poorer parents, for the "poor little rich child" is very often an extremely lonely person, and cannot play with other children whose parents his own parents do not know. At the Babies' Club now he will be able to foregather with other little ones, as well as be weighed and tested, and his mother will be taught the many things that the poor mother learns from experience.

### Retarded Children

In co-operation with the Central Association for Mental Welfare the Board of Education is arranging to hold two short courses for teachers of retarded children. These will be open to teachers in England and Wales who teach in schools or training colleges recognized or certified by the Board, and applications from Scotland and the Isle of Man will be considered. The first course will be in London, 8-27 July, and the second in Birmingham, 31 August-20 September. Particulars from Miss Evelyn Fox, Central Association for Mental Welfare, 24 Buckingham Palace Road, London, S.W.1.

### Modern Language Learning

A Summer Vacation Course for Teachers on "The Pedagogy and Psychology of Modern Language Learning," will be held at Abbotsholme, Rocester, Staffs., from 5 to 17 August, when lectures will be given by Professor J. J. Findlay (Hon. Professor of Education in the University of Manchester), Mr. H. E. Walsh, B.A. (Psychology of Linguistics), and Mr. Evan Jones, M.A. (Lecturer in Education, University of Wales). The course is designed to help teachers in grasping the principles on which the learner acquires a modern language, especially

in the elementary stages, and the plan of study presents some novelty. Application for admission should be made to the Director of Extra-Mural Studies, The University, Manchester.

### The Forest School

A new school called "The Forest School", inspired by the educational ideals of the late Ernest Westlake, founder of the Order of Woodcraft Chivalry, has been opened on the Sandy Balls Estate in pine and beech woods on the western edge of the New Forest, overlooking the Avon valley. The teaching of subjects required for examinations is not neglected, but is made subsidiary to the development of a healthy grasp of real life. The headmaster is Mr. Cuthbert K. Rutter, B.A. (Cantab.). Applications for detailed prospectus should be addressed to the Secretary, Mr. J. F. Sowerby, 20 Wormwood Street, London, E.C.2, England.

### Fellowship of Reconciliation

The Summer Conference of the Fellowship of Reconciliation will be held in Bangor, North Wales, from 13-20 July. The Conference will discuss Personality and Property, a study in the clash of classes. Address enquiries to the General Secretary, F.O.R., 17 Red Lion Square, London, W.C.1, England.

### Summer School for Foreign Students

The Fourth English Summer School for Foreign Students is to be held in Oxford, England, from 8-29 July. This School is specially designed for European Teachers of English and other Students of Modern English Literature, Life and Educational Institutions. The programme includes English phonetics, fiction and poetry, drama, politics and industry, education in theory and practice, difficulties in English, and a recital on British folk song. Write for particulars to F. H. Cutcliffe, Esq., 45 Broad Street, Oxford, England.

## SCHOOLS FOR UNEMPLOYED MINERS

An exceedingly interesting recent development in the Welsh Mines situation, is the opening of a school for out-of-work young miners in Rhondda, the first, it is hoped, of many in the distressed areas. This school is flourishing. At the beginning of March it had nine pupils, and was under the care of an unemployed teacher who could not obtain a post. It has been organized in the same way as the schools that, during the Lancashire Cotton panic many years ago, saved that county from sinking under its weight of misery. No rent is paid for a building, the local church lending its hall for the purpose. The pupils are each paid 1/- per day, five days a week, to attend. Of this sum they pool 6d. daily for a mid-day meal, which they cook themselves in school. Saturdays are devoted to cleaning the hall and making it ready for Sunday use. At the end of the week, each pupil has 2/6 to take home, his wages for the work he has done at school.

Readers of the *New Era* do not need to be told that this going to school would be the salvation, physical, mental and spiritual, of many a youth, of many an older man. Physical want is perhaps the least of the evils of the miners' case; an unoccupied mind, the prey to mental misery, and a hopelessness that quickly embitters the spirit—these are the greater evils. But in school the talents of the young or the older miner may be discovered, and from a horde of people wanting relief, the unemployed would gradually be made, as the streams of relief were drawn in by wise administration, a sorted-out and classified community, individual wants known—this one ripe for emigration, that one really wanted somewhere else. New hope would arise in the leaders, and Wales might emerge, as Lancashire did, the richer for her experience of sorrow.

It is hoped to make the movement for starting these schools a national one, to make it part of the Government Relief Scheme. In the meantime, anyone interested, who might be of help in any way, should write to Miss Mary Higgs (c/o Miss Davies, Brynhyfryd, Blaenclwydach, Rhondda), the moving spirit of this splendid cause.





TWO FRIEZES (9in. x 26in.) BY PUPILS OF PROF. CIZEK. Price 4/- post free





The *Union Douanière Européenne*, whose map of Europe is published above, was founded in Paris in November 1927. It is a non-political association with the aim of unifying the commercial, industrial, agricultural and financial affairs of Europe. Committees have been formed in the chief European countries to study the different aspects of the question. Such a scheme holds within it the germs of a United States of Europe, and its economic value cannot be over-estimated. A part of the commercial success of the United States is due to its immense territory, which embraces all varieties of climate and natural resources, with free trading throughout and no transportation hindrances. Wars are often the result of deflecting trade interests, and were these secured, the coming of world peace would be greatly hastened. Correspondence should be addressed to M. le Délégué-Général de l'U.D.E., 8 Place Edouard VII, Paris IX.



# BOOK REVIEWS

**The Child-Centered School. An Appraisal of the New Education.** By HAROLD RUGG and ANN SHUMAKER, The Lincoln School of Teachers College. World Book Co., Yonkers-on-Hudson, N.Y. \$2.40.

This is a valuable and much-needed book. Its appearance is a sign that the "New Education" movement is at length passing out of the frankly experimental and pioneering stage, and is being recognised as a force definitely making for world progress and the amelioration of the lot of humanity. The 'new' educationist can feel now that there is a body of theory definitely established, that now there are recognised guide lines upon which reliance can be placed.

The authors, who deal almost entirely with American schools, trace the transformation of the school system during the past 40 years to the labours of three groups of workers: (1) school and college administrators, (2) the students of the scientific study of education, and (3) the real revolutionaries ("Francis W. Parker, John Dewey, William H. Kilpatrick, and their kind"), the advocates of the child-centred schools. It is with the work of the third group and their disciples that this book deals. For they are the "real revolutionaries." "They were the creative analysts who cut straight through the superficial details of administration and visualized the school in a totally new orientation. These rebels ruthlessly proposed to discard the current schemes of subjects, textbooks, recitations, large classes, fixed furniture, and, to carry out their proposals, inaugurated three decades of revolutionary experimentation."

Here, then, we learn all about those "three decades." We have the aims, the ideals, the varying techniques, analysed, appraised, and constructively criticised. The authors are enthusiastic supporters of the revolution, but rarely, if ever, do they allow their enthusiasm to dim their critical outlook. They are out to discover the value of this new movement, to establish its theory, its philosophy, so as to be able to recommend it to the world in an argument of proved validity. The main weakness of the movement, they find, is disorderliness. The new schools have not recorded and checked their activities sufficiently; they have experimented in unco-ordinated fashion; there is a lack of cohesion in their plans. All of which means that so far analysis has occupied the thoughts of the revolutionaries far more than synthesis, or perhaps, more fairly, that so far no satisfactory synthesis has been possible.

This very short review can give no idea of the charm, the extensive knowledge, the philosophic outlook of this book. It can simply quote the "two great aims of the new education," as expressed by the authors: "Tolerant understanding and creative self-expression." All who wish to understand those aims must read the book. H. C. DENT.

**The Child's Conception of the World.** By JEAN PIAGET. Kegan Paul. 12/6.

Only slowly is recognition coming to be accorded to the gulf that divides the mental functioning of children from that of adults. The child's obedience and imitiveness, his parrot way of catching up

both word and phrase from his elders, and the dramatic talent that so often allows him to use them to the correct cue, all combine to mask the deep and essential differences. So that to many a grown-up the conception that the outlook of a child is fundamentally alien to his own, is completely unacceptable. Nevertheless, to the most complacent parent come at times disconcerting flashes that tell him that all is not well with his comprehension of the mental processes of his child. It is not strange that this should be so. All growth is painful, and that most strenuous interior learning done between the years of three and twelve is so hard won that it quickly passes under repression. Not only that, but it is in the nature of the mind to crave stability, and an awareness of two totally different systems in the mind is productive, in our present state of ignorance, of a curious state of tension—that tension sometimes to be seen by the experienced eye so well in the phenomena of adolescence.

When our knowledge is many score times what it is to-day: when we understand both by what route the mind of man has reached the plateau on which it now rests, and through what changes and developments the individual mind must pass before it reaches what we know as maturity, then we shall be able to recognise without distress within ourselves both the remnants of the child's life, unmodified, and the life that we call adult.

To the uncultured mind events "happen." No differentiation is made. The rising of the sun, the coming of the plague, both are objective and belong to a realm with which he cannot directly interfere. The coming of culture in one aspect is the dawn of the idea of causation, the daring of the mind that in steadfastly watching these events forces itself away from blind acquiescence to the question "How did this thing come about?"

Previous even to this act of daring another stage is necessary. First must come the recognition of external fact, the admission that what we see is not us, not even a part of us. In our knowledge of the child it is hardly even this stage that we have reached.

In the minds of only too many of us the child is still regarded as a tiny image of the adult, a little out of drawing may be, and in parts strangely blurred, but showing "all daddy's interest in carving, or mother's friendliness to dogs."

To people whose attitude this is, Professor Piaget's book will come with the effect of a shock. No trace here, in the major part of all the conversations reported, of the mental functioning of adults. Where did water come from? asks Professor Piaget. *There were a lot of men who spat*, answers Roy. And which was there first, Geneva or the lake? *Geneva*, unhesitatingly replies the child. Where do you get wood? *You buy it*. Where from? *From a woman*. What did the woman do to get wood? *She made it*. How? *She stuck little bits together and made big bits*. And how did she get the little bits? *They were made with nails*. How? *By sticking them together; you plant the nails*. What does the moon do when you are out for a walk? *It rolls with us*. Why? *Because the wind makes it go*. *Wind make Mamma's hair untidy; Babba*



make Mamma's hair tidy, so wind not blow again. Mamma dry Babba's hands (this was in the rain), so not rain any more. One of our friends, says Professor Piaget, "believed during many years that he was the ruler of the world; that is to say, that he could make the sun, moon, stars and the clouds move as he wanted them." Indeed, this belief seems to be very nearly universal, according to Professor Piaget's work, at one age or another. It is necessary before we shall reap benefit from what we read, to admit that these answers are real and that they are not what we expect.

One by one Professor Piaget takes up the content of the child's mind as it responds to the surrounding universe. In classifying them he gives to them the names that these modes of functioning would have had they occurred in primitive peoples. Realism. Nominal realism (the realism of names and the beliefs that the names of a thing are the thing itself). The idea of Participation, Animism, Artificialism.

It is particularly unfortunate that he should have chosen the latter word (borrowed from M. Brunschvig) to express "the conception of things as resulting from a transcendent act of creation." This, more than any other single factor, makes the argument of the latter half of the book peculiarly hard to follow. It is impossible to prevent reverberations of 'artifact' and 'artificial' from passing through one's mind.

Under the section of Artificialism come Professor Piaget's treatment of the origin of sun, moon, water, trees and the earth. The working out of all his themes is detailed and elaborate. All Professor Piaget's clarity of mind is here and his exactitude of expression, and, making allowance for the almost impassable gulf between Gallic conciseness and the looser knitting of our alien tongue, the translation does him justice.

In an introductory chapter he gives a careful and informative account of the methods by which the work was carried out, and the criteria used. The last chapter is a lucid and adequate summary and introduction to the fourth volume of the series: "Causalité Physique chez l'Enfant."

Nevertheless, in spite of its originality and of its excellence, this is a difficult book to read. This may very well be because the precision of its thought is vaguely disturbing to the English mind. But it may also be that so to abstract one aspect of the rich and many-coloured life of childhood is to render it ghostlike and unreal. No mention is here of the child's thoughts about his family, his pets, the horses and dogs he sees around him, his comrades in school, or even himself. The affective side of his thought is not touched upon; there is one shy reference (p. 327) to instinctive processes, and even in the section upon dreams the unconscious does not appear. This is to study the child from the outside, to render to ourselves objective his difference from ourselves . . . and yet . . .

"One day a heifer fell down a precipice from the plateau above; on another some rocks subsided and hurled themselves into the valley below. No doubt Therese was the cause of this. Yet as Therese said of herself: 'Am I the maker of thunder and lightning? Could I command the stones to come down upon us? Could I kill a cow with a look?'" The speakers are adult peasants from the Oberland and the quotation from a recent book of Swiss peasant life. . . .

To recognise the child's mode of functioning, to grasp his differences from our own and understand his paths, is to gain courage to identify the same processes lingering within ourselves. To fix our gaze upon these, while we hold them within ourselves, with sympathy, is to begin to build the bridge between the child's and our own mind, and by this act to begin to gain control of the child thought remaining in ourselves.

It is our great debt to Professor Piaget that from a fresh angle he sets us forth on this eternal quest.

MARGARET F. LOWENFELD.

**The Activity School.** By ADOLPHE FERRIERE. Translated by F. DEAN MOORE and F. WOOTEN. George Allen & Unwin. 12/6.

The English edition of "L'Ecole Active" makes a plea for purposeful activities to be the basis of the education of the young child. Dr. Ferrière is a well-known enthusiast for progressive educational methods. Not only has he studied the educational methods of various countries, but he has gone deeply into the works of the precursors of the activity movement—Rousseau, Pestalozzi, Montessori.

As adviser to the International School at Geneva, an experimental school conducted by the *Ligue Internationale* to exemplify the New Education practice, he has been able to work out his theories. In this book he gives much valuable information as to what is being done in this and other activity schools where various social and manual activities are being carried on.

Dr. Ferrière defines work as "a spontaneous, intelligent activity which operates from within outward," and looks on education as "an unfolding process" and a means of developing that which is within the child. He stresses four principles of the activity school: it is a growing organism; it aims at giving the child the power to live well; it is anti-intellectualistic (but not anti-intellectual); and it makes provision for action in all forms, of which the most important is the process of thought.

This book is not intended to be a solution of the details of educational problems; rather is it a signpost pointing the way and inspiring the creation of a better and happier humanity through the medium of the activity school. It is an encouraging book, and one full of hope for the future of education.

M. I. WELLOCK.

**Better Schools.** By CARLETON WASHBURNE and MYRON M. STEARNS. John Day, New York. \$2.50.

It is almost impossible to confine to a limited space criticism of a book full of inspiration for educationists. One can deal with only a few of its many interesting sides, and trust that teachers will make a point of reading the whole work.

Teachers who have been experimenting with the new ideals in education will have experienced the force of many of the statements made in the opening chapters of "Better Schools," and thus will find much satisfaction in the corroboration of their views. In addition, the authors have presented their conclusions so clearly, so simply, so forcibly, and with so much finish and saneness that a lasting impression must be made on the teacher as yet inexperienced in the delights of pioneer schools. The concluding paragraph of Chapter II embodies



the very "be-all and end-all" of our progressive schools, and expresses in a nutshell the ultimate aim of the true lover of children (as opposed to the individual theorist, who is out to prove theory at the expense of the child): "Interest, energy, enthusiasm, sacrifice, the refusal to be discouraged—these are amongst the greatest forces within reach of an intelligent human race. To develop them so that the coming generation may have a vision and power and mutual helpfulness greater than ours is one of the greatest tasks laid upon to-morrow's schools."

The book deals with the experimental work accomplished in progressive schools in America with a view to clearing the issue and overcoming the difficulties that hinder the development of youth. Though our problems in Great Britain differ in several respects from those of America, not a page of this book can be ignored by the searcher after what is vital to the forward development of our own present-day schools. The various educational systems inaugurated by several outstanding educationists are dealt with most clearly and fairly. No particular stress is laid on any individual system, but a most interesting and lucid explanation is put forward, providing inspiration for each type of pioneer. Most of the problems being faced in new schools in England are discussed in this survey of progressive schools in America. Finance is dealt with satisfactorily. This comes as a shock, and a welcome one, as in England we are inclined to be unduly frightened, in carrying out our schemes, by the bugbear of finance.

Especially interesting is the chapter devoted to Curriculum, one of the most engrossing questions of the day in schools. The elimination of absolute waste, the effect of certain subjects on the growth of the brain power, and on the growth of the character, are dealt with in a masterly way by these experts. I should like also to draw attention to the pages devoted to "Interest—End or Means." It gives the practical educationist much to ponder in his mind. But it is difficult to select any particular passage from so many of paramount value. Everyone should study for himself the different problems and their solutions, and the experiments set forward in this most readable and erudite book.

ISABEL B. KING.

**The Child and the World.** By MARGARET NAUMBERG.  
New York: Harcourt, Brace & Co.

This is a most unusual book on child education, written in the form of fourteen dialogues between pupils, parents, scientists, psychologists, medical officers, sociologists, students, teachers and the like, with the Director and School Psychologist of the Walden School, New York. The aim is to elucidate the salient points differentiating an experimental school from the ordinary public school, as America understands the term. The result is a most convincing, if rather ample and discursive, book. The authoress is the Founder of the Walden School, which began with a Nursery Class in 1914, and which in 1928 had expanded into a High School of 200 pupils. It remains to be seen how these college entrants compare with those educated on traditional lines.

The summing up of the fourteen dialogues gives one a very comprehensive critique of education and life, and the addition of a bibliography renders the

book particularly valuable to the student. The dialogues do not appeal with equal force, and the four sections on the school psychologist either could have been considerably curtailed or might have been taken out and published separately as a psychological study, and still have left a valuable and perhaps a more readable book from the point of view of the average reader, as it is intended to appeal to a very wide section of the community. Psychology, too, permeates the whole book, its importance being stressed throughout.

It is argued that intelligence tests tend to become the means of further standardisation in our already too-uniform scheme of education, and instead of being the vanguard of the new, to become the bulwarks of the old. As a remedy it is suggested that the unconscious emotional life of the child shall be taken into account together with his family background and school adjustments.

We can cordially recommend the book to all interested in sound ideals of education thought and practice.

J. E. T. S.

**Children in the Nursery School.** By HARRIET JOHNSON. George Allen & Unwin, Ltd. 12/6.

Miss Johnson's book is a most valuable contribution to pre-school literature, throwing a new and interesting light on child study and child behaviour, and explaining much of the conduct one constantly meets in the little child. Miss Johnson explains the attitude of her school to activities, to language, to music, and to social relationships; insisting on the need for freedom with a minimum of adult interference. Her experiment is unique; the children vary in age from fourteen months to three years, and are drawn mainly from the professional class. The willingness of the parents to co-operate is made one of the conditions of acceptance. Daily records of the children's doings are kept, copies of which are sent to the parents daily; physical records are made at regular intervals. In addition, a "full-day record" of one child is made each week, telling in more detail his responses and his activities on that day. As there are only eight children in the school, each child has a full record of this kind once every two months. The staff of three teachers are on duty in pairs, the third being free for record-making. This type of experiment necessitates the careful limiting of the number of children, because not only are the children very young, but one of the aims of the school is the collecting of full records. It is just because these children are so young that Miss Johnson's findings are so particularly interesting: one so often finds in an older nursery school child a reversion to the kind of behaviour which she has studied in her children and describes in her book.

The book shows the need for and value of nursery schools, even for the upper classes, from the point of view both of parent and child. There are many lovely photographs of the children.

F. M. S.

**The Problem Child at Home.** By MARY B. SAYLES.  
The Commonwealth Fund Division of Publications, New York. \$1.50 postpaid.

This well-written, balanced, and most helpful book is based on the case records of child guidance clinics established in the United States during the last five years under the auspices of the Commonwealth Fund's programme for the development of Child Guidance clinics and visiting teacher service. It discusses in everyday language the emotional satis-



factions which parents and children seek in one another; mistaken ideas regarding child nature, sex, discipline, and heredity, which often exert an unfortunate influence; it contains twelve actual histories of boys and girls studied at the clinics, histories chosen as throwing light on the adverse influence of mistaken parental attitudes. It includes two pages of suggested books for any parent and for the parent interested in special problems. It is the result of an effort to draw from the experiences of fathers and mothers and children who go to the clinics helpful suggestions for other parents faced by similar problems. And they are the problems of every day; for, after all, every child is a 'problem' child.

**Education of Mentally Defective Children.** By ALICE DESCOEUDRES. Translated from the second French edition by ERNEST F. ROW, B.Sc., L.C.P. George G. Harrap and Co. 7/6.

We are fortunate in having so good a translation of this valuable book. French doctors were the first to undertake, about a hundred years ago, the difficult task of educating mental defectives. Early in this century we were indebted to two French scientists for the first comprehensive and practical set of tests for estimating the intelligence of defectives. Now it is a French teacher who has written the most complete and useful manual on the education of mentally defective children we have yet seen. It is also a clear and interesting exposition of many different methods of teaching children. The Froebel, Montessori and Decroly methods are clearly described, with valuable notes. As explained on an early page, it is much easier to appraise the value of any particular method of instruction when dealing with defectives, than with the normal, because of the almost insuperable difficulties that ordinary teaching presents to the former; hence the writer is justified in expressing the hope in the preface that: "This book may also perhaps be of use to the many normal children who find the ordinary routine difficult, and who would benefit greatly if the rudiments of knowledge were presented to them in a more concrete form."

We read with special interest the chapter on the value of different methods of teaching reading, and the hints of the type of child, "who would learn more easily from one not included in the ordinary curriculum." A good case is made for the child garden, as for many of those forms of education frequently ignored or not appreciated. Manual and moral training are well dealt with. This book is indispensable to all special teachers, and might also be read with advantage and pleasure by many other educators, including parents." W. A. POTTS.

**Self-Development in Drawing.** By WALTER BECK, G. P. Putnam's Sons. £1 1s.

Teachers, and students of psychology, should find this book valuable, as it shows in a vivid manner the importance of drawing in the life and development of children. To those who have never passed through an advanced course in art, it should prove a revelation.

The educational reformers Pestalozzi and Fenollosa are criticised, and modern school drawing methods considered harmful to the spirit and development of art. Proof and example are given by an analytical study of the work of one talented child (Romano Dazzi) from the age of three to seventeen years. This is a most important and valuable contribution

to psychology, showing the growth of free expression, uninfluenced by instruction.

The author claims that though this particular child possessed unusual talent, there must be many who would attain to a very high standard of art, were they not crushed by modern school methods of teaching drawing. It is always unwise to base conclusions on one example. Romano used line as a means of expression, developing into tone and black and white, the value of colour coming later. Mr. Beck rather loses sight of the fact that children respond to and love colour, and when it comes to hand they work in it freely; yet any medium serves as a means of expression, the important point being, as the author stresses, to refrain from over-teaching, and to allow natural development. Design or pattern is another point that is missing in Romano's work, but which makes a strong appeal to young children.

The book includes a survey of historic art methods, the results of modern methods, and constructive suggestions for the future.

**Everyday Art at School and Home. A Book for Children, Parents, Teachers and Students.** By D. D. SAWER. With 600 illustrations. Batsford. 12/6.

This beautiful book, by the Lecturer in Art at Brighton Diocesan Training College, has been eagerly awaited by those who know intimately the charm that her work holds for both teachers and taught. Miss Sawyer has pre-eminently the "teacher's gift," which, as Sir Michael Sadler says in the Preface, is "to make someone see what he did not see." She does not claim that all the work is original; the book is rather "a gathering up of the experience and suggestions of modern teaching." But her great love of children, and her deep understanding of child psychology, speak in every page.

Miss Sawyer would give children of three and four plenty of cheap paper and water-colours. In Chapter IV is a delightful picture of teacher and little ones enjoying life together, the teacher dabbling away in colour at the blackboard, the children on large sheets of paper at the table. In making sky pictures, the teacher should lead by simple, almost childish, drawings on the blackboard, allowing the children to follow or not as they like.

There are chapters on design and lettering, on colour matching, on picture composition in the upper school, on figure, plant and object drawing. The chapters on the more advanced work for upper school are inspiring and thought provoking. If any teacher thinks that life is grey, let him turn to pages 17 and 19, and give Miss Sawyer's first lessons on perspective to the children, or learn by heart some of the jingling rhymes.

The author does not insult teachers by setting 'courses of lessons' for them, and on this wise restraint she is to be congratulated. S. PLATT.

**Histories.** By C. H. K. MARTIN and E. H. CARTER, assisted in Book IV by H. DE HAVILLAND. Basil Blackwell, Oxford. Book I, 2/-; Book II, 2/6; Book III, 2/9; Book IV, 3/-.

This attempt to widen the boundaries of school history by setting the British story in the general story of mankind has been admirably carried out, and has resulted in a set of books at once more informing and more interesting than those of narrower scope. The student who has read these volumes should have, in addition to a knowledge of events, a sense of



historical perspective and an acquaintance with many famous pictures and historic phrases—those phrases which children love and which stick so readily in their memories.

It is a pity that all quotations are not accurate. The authors would have done well to verify their references. "*Awaits* alike the inevitable hour" is neither sense nor grammar, nor does the line scan. Similarly, the second line of Rochester's epigram on Charles II is given as: "Whose words no one *relied* on," and the error in tense mars the rhyme as well as the time. In the same loose fashion electricity is referred to "as a 'power' that . . . drives . . . motor-cars." Do the authors really recognize no difference between the internal combustion engine and the electric motor? Their young readers will certainly do so.

### **Bells: Their Legends, History, Making and Uses.**

By SATIS N. COLEMAN. Rand, McNally & Co., Chicago.

This subject has not only been studied but lived in, for the personal element underlying the book calls forth personal response.

It opens with the story of a monk, his devotion to a bell, and his response to its daily messages. It closes with the present day American boys and girls in Lincoln School, their own bell-making experiences, and consequent musical enrichment. It is a happy coincidence that children's percussion bands start with bells and drums.

The writer makes us conscious that bells are part of life's experience throughout the ages, and that they always will be. They have a spiritual significance, and we realise, as we journey throughout the world in our reading, that bells are always on the side of safety, health and happiness.

The book is illustrated throughout with photographs of bells of all periods, most of which can easily be copied and enlarged as illustrations for class use. Teachers will find this book invaluable in supplying material for a course of lessons on the subject of bells; they will at the same time treasure it as a friend.

L. E. DE R.

### **Children's Percussion Bands.** By LOUIE E. DE RUSSETTE. Kegan Paul. 3/6.

Percussion bands have won their place in musical education. Here, at last, is a book which gives a clear statement of the scope of their work. Miss de Rusette has served a wide apprenticeship in percussion work and this book is the fruit of her experience. In it she justifies the band on three grounds: it appeals to the child's rhythmic sense; it satisfies his desire to be doing; it provides a means of self-expression well within his powers.

The book is full of practical suggestions as to material suitable for treatment by bands and methods of presenting it to children of varying ages. Successful experiments are described: colours are associated with differences of timbres; rhythmic patterning is made attractive by the use of coloured sticks; a simplified system of time notation suited to babies is evolved. Each suggestion is so simple that we wonder why we never thought of it ourselves.

But behind this technique there is more—the personality of an enthusiastic and understanding

teacher—and it is this which gives the book its real value. Except in the introductory chapter, much of the wisdom in the book is implicit, but the reader of understanding will appreciate the underlying vision. Music is suggested as creative activity, as a source of happiness, of release, as a call to brotherhood.

Miss de Rusette's capacity for seeing things through the child's mind gives a special value to her observations on the musical reactions of children. Her remarks about child-conductors are interesting, and it is a pity that she has not extended this section of her book. We should like to have heard more of her work among deficient children. Such records are of especial interest to teachers who have not had similar opportunities of observation.

An interesting question is raised in conclusion. How can the percussion band be linked to the chain which leads finally to the school orchestra? A stage to succeed the percussion band is the immediate difficulty. Miss de Rusette suggests that this can be met by pipe bands, and she outlines experiments already made in this direction by Miss Margaret James.

We close the book, therefore, not with the finality of a problem solved, but confronted by a new one! What could be more stimulating to us as teachers?

### **Companionate Marriage.** By JUDGE BEN B. LINDSEY. Boni and Liveright. \$3.

This is a courageous book. The writer is evidently sincere and he has a mass of information which is very rarely available except to the experienced and sympathetic physician. There is a great deal of unhappiness in marriage, and one must appreciate any honest effort to analyse the causes of matrimonial discord and give fair consideration to suggested remedies. I am in sympathy with Judge Lindsey's views in many respects. We have companionate marriage in this country as he defines it, with one important exception, i.e. we have not as we should have, divorce by mutual consent. "Companionate marriage is legal marriage with legalised birth control and with the right to divorce by mutual consent for childless couples." The author has real sympathy for the suffering in uncongenial marriage of the poor who cannot afford the expenses of skilled lawyers in obtaining collusive divorce.

If Judge Lindsey's scheme for marriage would lead, as he claims, to an increase of happier monogamy, and to a reduction of sex intrigues outside of marriage, we ought to give it very serious consideration. Behind our present marriage system is a hidden world of vice and disease and sorrow. Promiscuity is an ugly thing. However, it seems to me that men and women are still so unevolved, so uncivilised, that his scheme might lead to greater license and less sexual self-control. I do not agree with his view that birth control should be practised at the beginning of married life. I have seen the unhappiness which so often results from denial of the fruits of love. A child should be born of two young people who love each other, and both parents should be prepared to deny themselves luxuries for the sake of the child of love. Prevention of conception in early married life may cause permanent sterility.

E. SLOAN CHESSE.



**The International Handbook of Child Care and Protection.** Compiled by EDWARD FULLER. Longmans, Green & Co. and The Weardale Press. 10/6.

This book is really a third edition of *The International Year Book of Child Care and Protection*, published in 1924 and 1925. It supplies basic information about the special measures that have been taken in behalf of children in the countries of the world, and contains, among other special articles, "The World Policy of the Save the Children Fund," from the pen of Eglantyne Jebb, founder of the Fund. Its purpose is to place its readers in possession of information not available in any other single volume or in any one country, and is a book which should always be at hand.

**Humane Education.** American Humane Education Society, Boston. Each card 10 cents, 35 cents for set of 8, postpaid.

These delightful and instructive cards, of a convenient size for a child to handle, and of stout make, tell in simple words and sentences commonsense facts about domestic animals and birds, and how to look after them. We can find just one hole to pick. "Feed the Birds in Winter" contains no admonition to provide them with water—an almost greater necessity for feathered friends in frosty weather than food.

#### Child Study

The February issue of *Child Study*, the organ of the Child Study Association of America, discusses the child in the modern world, and whether or not he finds that modern world an asset or a liability. His environment is an asset if he finds guidance in establishing a sound sense of values—a liability if he finds no basis for this. Mrs. S. M. Gruenberg,

Director of the Child Study Association, has an interesting article on "Parents as Interpreters in a Changing World." Mrs. Gruenberg, in summing up, says: "The home must be a place where the child becomes aware of striving toward ideal ends; . . . the home must also be the place where the child never suffers the full weight of his mistakes and blunders, . . . since it is here that affection and understanding help him to convert his errors into lessons, and that his deviations from the standards are accepted as steps in his growth. . . . More even than others, parents must affirm beyond the possibility of argument their conscious acceptance of the need for continued growth."

**The Journal of the National Education Association of the United States** for February, 1929.

This contains short articles on vocational, physical, adult and higher education during 1928; educational psychology, school administration, and teacher training, also for that period—all in the United States. There are also interesting descriptions of a mid-west rural school, and of Rollins College, Florida, where "an experiment in commonsense education" is being carried out, i.e. informal conferences or discussions are substituted for the formal lecture.

#### FOR LATER REVIEW.

The following books have been received too late for review in this issue, but will be reviewed in July:—

**28th Yearbook (Preschool and Parental Education) of the National Society for the Study of Education.**

Public School Publishing Co., Bloomington, Ill.

**Children's Behaviour and Teachers' Attitudes.** By E. K. WICKMAN. The Commonwealth Fund Div. of Publications, New York. \$2.00.

### PROFESSOR CIZEK'S ART CLASS

In the centre of Vienna there is an old school building where, twice a week, children of 6-14 years of age meet for two hours. They are not "taught": they are given opportunity to express feeling and thought in their own way. They paint, design, model, embroider; sometimes a child will go over to the piano and play what he feels inclined to play. Or a musical box will be set going, for Prof. Cizek believes that music furthers work. He never has a pencil in his hand; he never corrects the children's work; he never shows them a model. He will, perhaps, ask his class if they remember a flower-parade a few days before, will describe, simply and quickly, one or two of the decorated cars, and then will say: "Now let us draw the flower-parade." Materials for the work being given out, Prof. Cizek goes to his own room so as not to disturb the children. Several times a month all designs are hung on the wall, and the Professor discusses and criticises them. He considers that correct perspective in a child's design is the chief sign of lack of talent, and he is rather proud of his pupils' mistakes. If a design expresses the child, it is good. "This picture," his verdict may run, "is as rich and good,

as polite and friendly, as Ilse herself."

All these children are gifted children. This is a point that should be emphasized. Tuition is free or almost free; materials are also free. Prof. Cizek regards his pupils as equals, as co-workers, and this is one of the secrets of his success. Nor does he think that all these children should or will become artists, for beauty can be taken into the workaday world, and in the life of the clerk, the typist, the workman, the mother, art plays a large part.

These are some of the articles of his faith: "What a child achieves with one stroke of the pencil is the strongest, because unspent. . . . The Juvenile Art Class is a class in which the pupils try themselves. I learn from them. . . . The children as a rule choose the subject themselves. Only about every fortnight I give them a so-called 'Class task', when they will work at a common subject. . . . There is neither authority nor discipline: work is the sole authority. I am a good friend of the pupils, nothing else. . . . We are a working community. The children must find the technique for themselves. My teaching consists only in preventing the production of bad things. Art cannot be taught; art must be born."









## THE OLD EDUCATION

## THE NEW EDUCATION

By IAN R. FLEMING-WILLIAMS, Frensham Heights School  
(age 14 years)

As the lessons get harder and harder and as the pupils near the end of school, their breath (understanding) gets weaker and weaker, and they gasp, while the schoolmaster wears a respirator.—*Illustrator's note,*



# THE NEW ERA

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# THE OUTLOOK TOWER

A POWERFUL car is at this moment racing along the white stretch of road before me, and is immediately lost to view in distance and a cloud of dust. It symbolises twentieth century civilisation. But for the skill and trained muscular control of the driver, the car could never have negotiated that sharp corner: with its occupants it would have crashed and come to grief. This simple metaphor illustrates the perils of our western civilisation. We are in possession of a complex mechanism whose levers transport us across the globe, give us warmth and comfort in our homes, transmit our thoughts through space, and at any given moment can destroy us by unleashing the forces of destructive science.

The power of regulating and controlling the whole huge machine of modern civilisation is entrusted to our governments, and the old order in which government was in the hands of the few is passing away. With it is passing secret diplomacy, and it is essential that the large mass of the electorate shall understand world problems, and shall be able to choose with knowledge and intelligence the men and women they would have to represent them in government. For matters affecting a country and its relations to and with other nations and peoples, are no longer left entirely to a handful of specially trained men. They are the business of the whole country, and it is the duty of education to see that the whole country has sufficient knowledge of affairs and men and of the duties of citizenship to record in no uncertain voice its considered views on home and foreign affairs. The monarchies and autocratic governments of days gone by, in spite of long-continued experience in guiding the states entrusted to them, never yet averted the final catastrophe of destruction and decline that has awaited every civilisation of man. Democracy may save us, but it

can save us only if it is fully trained to the work and made aware of its responsibilities and of the problems that it has to solve. It has first to learn to control absolutely its own forces, to discipline itself, to rely on its own judgment. To teach this lesson is the task of Education. Arbitrary authority implies arbitrary discipline and arbitrary suppression: these are of the past. Democracy implies co-operation and opportunities for fulness of life. Its future citizens must be trained to respect and discipline themselves, to respond to the interests of their community, and to be efficiently active on its behalf.

## The Old Discipline

The old type of discipline was inspired largely by mediæval theology. A child born in sin had to be made good by external authority. Fear was the weapon of chastisement—fear of eternal damnation, of hell fire, and of the devil. Our whole idea of humanity was founded upon the Old Testament, upon King Solomon and his "Spare the rod and spoil the child." Much has he to answer for. Yet one must realise that in the course of its evolution humanity necessarily passes through many stages. There was probably some justification for such arbitrary authority in the days when man, more primitive than he now is, had to be ruled by cruder means. But we have outgrown such measures. We have outgrown corporal punishment. It is interesting to see from the statistics\* published on page 175 which countries have abolished this archaic and unpsychological form of discipline. We feel it a disgrace to Great Britain that she has not already done so. Yet in fairness to our State schools it must be added that it is very little practised. The chief sinners are the preparatory and

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\* Official documents are filed in the offices of the *New Era*.



the public schools, where corporal punishment is accepted as the only form of punishment suitable for boys, and where tradition is so strong that the boys themselves support its use. Whereas corporal punishment may not seem to do any great harm to the normal and average boy, though likely to give him an attitude towards life that belongs to the old order of things, its evil effects upon the nervous and highly strung boy can hardly be estimated. Generally, no harm appears at the time to have been done, the results being manifested in later life, so that schools upholding this form of punishment are hard to convince. Were it meted out at the instant of detection, for grave offences, the practice would be reprehensible enough, but in preparatory and public schools it is the standard punishment for even the most trivial of offences, small errors and bad marks being counted up against an individual until they total a certain number, or until a certain day of the week is reached, when a caning inevitably follows. The psychological effects of this are extremely bad. Another aggravation is that the punishment is not given only by a master, but can be meted out by prefects; it requires little imagination to visualise what this power can be in the hands of a bully against a shrinking "fag." Yet the type of boy turned out by these preparatory and public schools is on the whole so fine, that it seems to give the lie to the evils of corporal punishment. It must be remembered, however, that the large majority of these boys are drawn from the best stock in the land, with long family records of work and public service behind them; that they pass their impressionable years in buildings that have sheltered many famous men of bygone generations; that, above all, they are in the care of fine and cultured men in a fine and cultured environment. So we come back again to the importance of early environment and the personality of the teacher.

There are many other forms of school punishment which have little common sense, and one of the most pernicious is

that which requires a child to copy endless lines of subject matter out of school hours.

### **The Need for Change**

The need for change in the methods of discipline is great. Modern society has a degree of freedom that 30 years ago was unknown: then the evils of a rigid school discipline were not so apparent. Nowadays young people have freedom on leaving school, a freedom for which they are quite unprepared by schools of the old type, a freedom which they sometimes abuse because they have had no training in how to use it. And in no realm of education is more change now taking place than in that of discipline.

This can be attributed in part to the increasingly humanitarian attitude which has brought about a demand for freedom and for self-expression—a demand to be found both in individuals and in nations. But most of all can it be attributed to that progressive psychology which has revolutionised the adult attitude toward the child. It has given us scientific principles for the development and unfolding of consciousness. Up to the present the new psychology has dealt with a readjustment of those mental attitudes which blocked the way to full development. It has therefore specialised in the study of the abnormal and maladjusted human being, and has concerned itself largely with adults. Time and again has it been proved that errors of repression and fear in childhood cause lack of mental balance in later life, and from these proven facts we are gradually forming the principles of preventive as well as of remedial psychology.

### **What is the New Discipline?**

The general philosophic conception of the new education is that in every child are potentialities which build up the total moral quotient with which he is endowed at birth. There are potentialities for good and for evil, and the functions of the environment should be to redirect the evil and to stimulate the good. But just



as it is false to allow such freedom that both good and evil will be strengthened, so it is false to inhibit the evil by repression. Every fault should be envisaged as a force wrongly directed, that if readjusted, would strengthen the individual instead of weakening him. Generalisations are dangerous, but when so-called "punishment" is necessary it should, as far as possible, follow the law of cause and effect, which is the discipline of life. There can be no Median law to simplify the task of parent and teacher. Each child needs individual treatment, and every day may demand a readjustment of that treatment according to the reactions of the child himself.

### Licence

The new education stands for greater freedom for the child; at the same time it stresses the evils that may arise from a wrong understanding of the changing discipline on the part of those who confuse it with licence. This tendency has been particularly marked in the United States, and one finds among the more thoughtful members of society a growing concern as to the ultimate result of unlicensed freedom upon the youth of the country. Sir Philip Gibbs deals with this anarchy of the younger generation in one of his recent novels, and the American problem has been forcefully stated by Judge Ben Lindsey in his famous book, *The Revolt of Modern Youth*.

As so often happens, revolt against the evils of one extreme leads to the evils of the opposite extreme. The pendulum has swung from arbitrary authority to licence, and has still to sink back to the poise of self-controlled discipline. But in our opinion, it is better to have successive forms of self-expression even in their somewhat anarchical modern manifestations, than it is to have the repressions of bygone generations. Once the principles of the new discipline are rightly understood by both teachers and parents, humanity will progress far more rapidly than under the old regime.

### Discipline in the Home

Unfortunately, it is chiefly by parents that the new discipline has been most misunderstood. The underlying principle is so attractive that there has been a tendency among the younger generation of parents to relax all attempt at external discipline: it is so easy to give the wrong kind of freedom, and so difficult to realise how early certain attitudes are formed.

How often do teachers contact cases of children who behave badly at home and when with their parents, but who are perfectly well behaved citizens of a school community? Even physical and nervous diseases may be unwittingly caused by a mother who out of very love, is allowing a harmful freedom. The familiar clash between home and school can be attributed in part to parents ignorant of child psychology and indifferent to school conditions, and in part to teachers who fail to co-operate with parents and to win their support. The child is thus buffeted between the two environments, and this is particularly the case with children attending day schools. A child may be severely reprimanded by his teacher because he is dull and because his homework is very unsatisfactory. The fault, in all probability, lies with the parents, who perhaps allowed him to sit up until 10 the previous night, or took him to the cinema and ridiculed his homework as unnecessary stuff and nonsense which he could scramble over before breakfast the next morning. So many parents still shirk *their* responsibilities, by leaving the training of their children to outside authorities. Or they may undo the good that has been accomplished by letting the children run riot at home. This clash between parents and school is exceedingly harmful to the child.

In this connection the new Parent-Teacher Associations should be of value if they are able to draw together younger parents who are eager to hear about the newer discipline and to study it as a science. In the United States, the psychologist attached to practically every school is also rendering great service. His or



her chief function is to act as liaison officer between parents and school, and to make careful investigation into the causes of maladjustment. In Britain there are only one or two schools to which psychologists are attached, but the need for them is gradually being recognised. Psychological treatment here has so far been almost entirely remedial, as opposed to preventive in the States. This means that, as a rule, a child is not treated until his case is really serious, when he is taken either to a clinic or placed in the hands of a private practitioner. It will be a great step forward when education authorities in this country realise how much good can be done, and how much evil prevented, by the school psychologist. How often a child's behaviour in school is purely a reaction to certain home conditions caused, it may be, by disagreement between the parents themselves, by an autocratic father or a neurotic mother, or even by so physical a cause as constipation. It can only be by close co-operation between home and school that the child can stand any chance of harmonious development.

### **Discipline in the School**

Now, in most of the newer schools in Europe, some form of self-government has taken the place of older methods. Self-government changes the tone of a school: relationship between teachers and children is completely altered: they all become members of the same community. Self-government may take many forms, but the principle underlying all is that it is a preparation for democracy. Children like to feel that they are in an environment of ordered strength, and as a rule are not ready for full self-government until the age of 12. Before reaching that age they can be prepared for full powers by discussion of the whole question with the teacher, by settling whatever they can under the teacher's guidance. They should, however, have no judicial powers.

It is still a common error to confuse the prefect system with student govern-

ment. In the case of the prefect system in use in ordinary schools, the two are quite dissimilar; the similarity is between student government and the system under which the prefects are elected by the pupils. In its earliest days the ordinary prefect system attempted to bridge the gulf between teacher and pupil, and in this way it helped to prepare the way for self-government, but no disciplinary system can be called self-governing unless the leaders have been freely elected by the whole community.

In this connection it may be observed that there are two points of view regarding the introduction of self-government into a school. The first sees self-government as revolution, considering that every rule should be rescinded and that the children should be left to do as they like, and to build their own order out of the resulting chaos. This method has been tried in some places. The second point of view sees self-government as evolution, considering that the transition to it should be gradual, that preparation for it should be careful, and that the idea should emanate from the children themselves, not be imposed upon them.

### **The Personality of the Teacher**

The crux of the problem of successful self-government is the teacher. No matter what the conditions, good, bad, or indifferent, large classes or small, State school or private, rich children or poor, it is the teacher that counts. He either opens the way to success, or bars it. Children can develop their latent powers and learn to discipline themselves only if given the right conditions. The personality of the teacher is the most vital condition of all. Children in a large class in a poor elementary school may be stimulated by a strong sense of responsibility and show untiring activity on behalf of their community, while children in a small form in a rich school, with no material handicaps, may be entirely lacking in the power to control and discipline themselves, or to put the interests of their group before their own self-interests.



Public opinion must be educated to a new conception of a good disciplinarian. Under the old regime, rigid lines, silence, and military precision were a credit to the teacher, and a sign that he held his children "well under." He certainly did. Every spontaneous impulse and interest was crushed, with the result that the biggest child personalities became the naughty children of the school. They had to give expression to their energies, and they were forced to do so behind the teacher's back. This escape was looked upon as a terrible moral crime, a dishonourable action, but to the child it was merely a breath of air in the suffocating atmosphere of school discipline.

It is a fallacy to think that the weak disciplinarians under arbitrary methods become a success under the newer methods. They do not: they introduce chaos. Self-government requires fine teachers: men and women with understanding of child psychology, patience, and vision, who can be at one with the child, and yet command his respect and obedience. The new age teacher needs to be psychologically free within himself. Anyone suffering from emotional entanglements or from a warped mentality of any kind, is bound to reflect these in his pupils.

### Types of Children

Naturally, as there are different types of children and different types of teachers, certain ones are able to help some pupils better than others. Who has not brought away with him from school life memories of how in the presence of one teacher he felt uneasy, fussy, mentally almost paralysed, while in the presence of another he felt carried along on the smooth-flowing stream of mutual understanding and sympathy? It follows that in every school, regardless of age or academic standing, teachers should attract into their groups those children with whom they are most in sympathy, when, in their capacity as adviser and friend, they would achieve far more than as class or form masters. For this reason

the company and "family" system is better than the class system.

Self-discipline and self-government is a slower process than the old autocratic teacher government. It is easier to obtain a well-behaved class by arbitrary authority, but this arbitrary authority is but of little use in the formation of character. In this age, when youth has more freedom, it will fail to use this freedom beneficially unless trained in home and school to discipline itself and to accept responsibility. As we said in the introductory paragraph, education is the only hope of our democratic civilisation.

In educating, we of the newer discipline must never lose sight of the fact that a human being is composed of a soul (the ego) and its three vehicles of expression: the body, the mind, and the emotions. We must give freedom to the soul to develop along its own particular line: to the studious, the opportunity to study; to the artistic, the opportunity to express itself artistically; to the active, the opportunity to do. The soul must be left free, or freed. But its vehicles of expression must be trained to serve it well and faithfully. The body must be trained to good and temperate habits, the mind to clear and concentrated effort, the emotions to restrained and adequate expression.

How often is the flame of genius dimmed because doomed to express itself through a body wasted by indulgence, a mind weakened by inability to concentrate, a nature warped by passion. How often would the "ordinary" or "average" individual shine had he been taught from early youth to respect himself and his attributes, to know himself thoroughly, his weakness and his strength. It is this self-knowledge we must strive to give every child who passes through our hands. We must try to give every freedom to the soul, and at the same time so to train its vehicles that it can express itself to the highest of its power. Were we able to accomplish this, how far less



often should we see the tragedy of the misfit, of the man (or woman) who goes through life seeking the work that he alone can do, that he alone could have been doing at that moment had he been truly educated.

In the striving after an environment in which our children can express themselves freely, we must, however, ever bear in mind the old precept: Hasten slowly. In the vast field of education it is no lone furrow that we are called upon to plough; rather are we merely the leading team, setting the example in steady pace and clean straight line. Our pace must keep us just a little in advance of the average of the most progressive section of the community. We defeat our own ends if we move ahead so quickly after every good new thing that we lose touch and sympathy with those others who also have the good of the child at heart, who are also striving, but whose work is more to consolidate the efforts of the pioneer than actually to break ground themselves. Our eyes must hold in view not only the ideal after which we strive, but also reality.

### **Scheme for Native School**

During our stay in South Africa last winter we were greatly impressed by the need for extending educational facilities to the native. South Africa has many problems, but the most fundamental of them is that of the native—fundamental not alone for South Africa, but also for the whole commonwealth of nations within the British Empire. The only sane solution is to educate him to become a citizen with the rights and responsibilities of citizenship. From the humanitarian point of view it is unthinkable that millions of human beings should continue to be repressed. From the economic standpoint it is equally unjustifiable. In a land where the white population is small, the manufacture of goods is restricted until a more widespread demand warrants an increased production. When educational facilities are extended to the

millions of black people, they too will become consumers, and the whole economic situation will be altered. The transition period from the "raw" or tribal native to the native who is fit to participate in our twentieth century civilisation, will be a difficult one, but it is one that will have to be faced if the Empire is to give opportunities of development to all its peoples.

The crux of the problem is: what type of education should be given? We feel very strongly that though they should be generally in touch with our own civilisation, the South African natives do not require the same type of education as we ourselves. It would be absurd to impose a matriculation standard upon them, and as yet nothing has been done to work out a type of education based upon native psychology. Through lack of money many of the native schools in South Africa are extremely badly equipped and staffed, and, though the natives themselves are eager for education, public opinion is against giving it to them. The preliminary task will be to educate public opinion. This is a difficult task because of the fear that exists, consciously or unconsciously, in the hearts of the white population. To many, native education implies an ultimatum to the supremacy of the whites.

It has been suggested to us that a small contribution to the solution of the problem would be to start a school based upon the principles of the new education, in our own village of Lauterwater, Cape Province, and I should be very glad if any of my friends would care to subscribe to this project. The total amount need not be very great, as the natives themselves are keen enough to give their labour, and the land has been promised. Any donations may be sent to Miss C. M. Styer, c/o New Education Fellowship, 11, Tavistock Square, London, W.C. 1.

### **Corporal Punishment Enquiry**

We feel that it might be of great value in the future to have a list of persons in Great Britain opposed to the infliction of



corporal punishment. We should therefore be very glad if all such readers in Great Britain would communicate with the Editor.

### Future Policy of the "New Era"

Enclosed in this issue is a short questionnaire addressed to all subscribers to the Magazine, and I should like to appeal very strongly to each individual reader to consider it carefully, to fill in the answers, and to return the page to us at the earliest possible moment. From the commencement the *New Era* has not been a commercial proposition, but rather the organ of expression of a band of pioneers. For a number of years it has been financially assisted, but we feel that the time has come when it has sufficiently proved its value to be a self-supporting enterprise, and we appeal to members to suggest in what way they consider this matter can best be accomplished.

### Elsinore Conference Report

We have been asked whether or not the full report of the proceedings at Elsinore will be published, and we agree that, having gathered together a unique collection of the most prominent pioneers of education throughout the world, it

would be a very great loss not to have a full record of the lectures and other meetings, especially for the many teachers who are unable to be present. Yet the cost of printing such a report would be heavy, and we do not feel that we can incur it unless a definite number of folk are willing to guarantee taking a copy. We shall be very glad, therefore, if you would like to have the Report in the event of its being published, if you would fill up the form enclosed and return it to this office at an early date. The cost would be approximately 7/6 or \$2.50, but its publication would naturally depend upon the number of people who would buy it.

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### EDITOR'S U.S. LECTURING TOUR

The Editor is undertaking a lecturing tour of several months' duration, commencing 1st October, 1929, in the United States, when she will visit both Eastern and Western towns. All particulars of her engagements may be obtained from her agent,

WILLIAM B. FEAKINS, Inc.,  
Times Building,  
New York City.

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### INTERNATIONAL NEW EDUCATION FILM ASSOCIATION

The International New Education Film Association will hold its first bi-annual meeting during The New Education Fellowship Conference in Elsinore, 8-21 August. This Association was formed at the Fellowship Conference in Locarno (1927) for the purpose of spreading the ideals and principles of new education by means of films and slides. The objects are: to provide films of new schools in different countries and films dealing with child psychology for use in educational institutions; to supply the public with information by means of films; to collaborate with first-class film producers in financing the publication of films expressing the aims of the Association. Members of the Executive Committee are: Mrs. Marion Beaufait, Chairman, New York City, U.S.A.; Miss Grace Cruttwell, St. Andrews, Fife, Scotland; Dr. Ovide Decroly, Brussels, Belgium; Dr. Adolphe Ferriere, Geneva, Switzerland; Dr. Peter Petersen, Jena, Germany. Members of the Fellowship are urged to attend the meetings of the Association in Elsinore.



# DISCIPLINE IN THE HOME

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## Discipline and the Parent-Child Relationship

By Frank H. Richardson, A.B., M.D., F.A.C.P.

(*Professor of Pediatrics, Tufts College Medical School, Boston; author of "Parenthood and the Newer Psychology"*)

It is becoming increasingly common for parents to turn to their family physicians for guidance in matters that were formerly considered to be quite without his province. In other words, we are coming rather generally to recognize that the health of the child is dependent upon many things other than the strictly medical or hygienic, as these terms were understood a generation ago. It is no exaggeration to say, for example, that what would at first glance seem so entirely a matter of physical hygiene as posture, may be very definitely affected by the happiness of a satisfactory school environment, or by the misery of a painful home milieu. The upright manly carriage of the boy scout comes quite as much from his self-confidence and pride in himself as it does from his good physique; and the sneaking, hangdog attitude of the hooligan is by no means always the result of poor health. A word of approval from the proper source sometimes does more to improve faulty posture, than would six months of gymnastic training.

If we grant this, then it is most important that the doctor who deals with children—be he general practitioner, pediatricist, or some other specialist to whom children are at times brought for consultation and treatment—work out for his own guidance a definite conception of what some of the most important influences are that are brought to bear upon children. And he will not go far before he is confronted with the problem of discipline, and its effect upon the physical as well as upon the moral and emotional life of the child. While there is probably no other single topic of conversation in the whole range of child psychology so charged with emotional electricity as this, it may not be amiss to consider just what effect discipline, when wrongly conceived of, can have upon a child.

It will be distinctly helpful if the doctor tries to get clear in his own mind just what effect the parents he is counselling want to get from their discipline. It is no longer sufficient to say that we do not believe in corporal punishment (though even this statement, obvious and generally admitted as we sometimes like to consider it is, in this more or less enlightened twentieth century in which we live, is by no means as generally accepted as intelligent folk could wish). We must state in our minds, and believe it too, that we will have nothing to do with any discipline that is not definitely conceived of as likely to help the child *in the future* to conquer the fault for which the discipline was administered. This of course at once automatically bars out the whole system of penology based on the eye-for-an-eye principle; as well as that equally out-of-date conception that the offender owes a debt to society that he must pay off by some elaborate ritual of penance. Simple to grant, off-hand? Yes, in theory; but enormously hard to incorporate in our practice. But until we can see this clearly, and build up a similar concept in the minds of questing parents, our attempts at discipline will be worse than a farce.

It is interesting to note the different ways in which the old forms of punishment affect different emotional types of children. I was called in consultation recently over the case of a boy of seven whose teacher had been whipping a number of the children in his class. The 'whipping', which is nothing more than the merest switching with a light wand, by a young teacher who knows no more modern or enlightened methods of pedagogy, is apparently treated as a joke by the 'victims'—the main drawback here being the fact that the teacher is missing the fuller and finer experiences that she and



her class might be getting, if she could once progress beyond this rather primitive conception of how to teach. The objection raised in the case of the boy cited, was entirely one of principle on the part of the father, who refused to allow a teacher to employ an out-dated and erroneous form of discipline that he himself did not believe in using upon his children. The youngster in question related the incident as a huge joke, in itself a confession of the failure of the method, but by no means indicative of such far-reaching harm as we have reason to believe often follows corporal punishment.

Quite different is the case of a boy of twelve, who is now being made the subject of a complete case study by the school supervisor, the principal, the teacher, and the consulting authority who happens to be visiting the schools of the county, and aiding them in the establishment of a technique for studying the problem child in school. As part of such a complete all-round examination, this boy was sent to our clinic for a careful physical study. His difficulty, by the way, was one of maladjustment to the class activities; an unwillingness to go along with the group in their activities and at their pace; and a confirmed notion that everyone was 'down on him', treating him unjustly, and discriminating against him. As a last resort, this boy had been twice whipped by the principal; but this man told me that even while he was administering what he considered justifiable punishment for the particular outbreaks that led up to these whippings, he realized that he was doing more harm to the boy than good, and determined that the boy should receive no more corporal punishment from him. Still, the case had to be dealt with, as it was obstructing the work of the whole class: hence the study.

The physical examination in this case revealed no hidden defect, like faulty vision, poor hearing, or bad tonsils, the correction of which might have held out some hopes of improving the emotional situation.

Of just as much interest in their bearing upon the case, however, were the following facts in his home and family situation, discovered by the physicians who made the examination. His grandfather was found to be a man of notoriously cross-grained,

disputatious temperament, who has more than once been excluded from church membership for drinking and bad living. The mother, a widow, is a very efficient, capable woman, who has reached what position she has through her own unaided efforts. Unfortunately (like the self-made man who is never tired of giving both due and undue credit to his maker!), she is constantly holding herself up as an example to be emulated by the boy, comparing him with herself to his own manifest disadvantage, and showing her determination that he "make something of himself", such "something" to be what *she* wants, not what he desires for himself. The boy, when questioned sympathetically, expresses a desire to be a mechanic, or a farmer, or some other type of worker who does work with his hands, preferably out of doors. His teacher has already found that whenever she can give him handwork of any sort to do, her problem is temporarily solved; but in the old type of school, there is no opportunity for this. The solution in this case is to arrange for his admittance into a 'farm school' a few miles away, where the boys go to the schoolroom only every other day. The alternate day is spent in work on the farm, in the shops, on the new buildings, etc., giving abundant opportunity for the work that we talked of as we discussed things at the clinic after his examination. This transfer can undoubtedly be arranged, if his mother is willing to have him leave home at what is considered in the States this rather early age for breaking home ties. It is generally found that the mother of such a problem boy is sufficiently disturbed about her son, to be willing to do whatever the authorities decide is best for him.

It is pretty generally recognized by those whose contacts with children have been maintained with the open mind of the unprejudiced observer, rather than with the settled convictions of the propagandist, that punishment almost always produces states of mind quite different from the salutary ones intended by the one who is administering the punishment. These states of mind vary with the emotional type of the child. For example, the shy, self-conscious, self-engrossed child is apt to be rendered more introspective; the youngster who is already conscious of inferiority usually gets deeper down in the mire; the



child whose misdeed sprang from fear becomes more timorous and hence far more likely to offend again in the same way through his augmented fear; while the boy whose punishment-inciting act was dictated by a desire to attract the attention that he could not command by socially more desirable deeds, finds his amour propre greatly enhanced by all the fuss that he has caused, and so repeats his bad conduct whenever he feels the need of establishing or strengthening his idea of his own importance. None of these states of mind, it will readily be seen, is at all what the disciplinarian had in mind as a desirable result of his punishment. Examples could be multiplied indefinitely; but it is not necessary to labour a point that is already self-evident to most readers of the "New Era." It is necessary, however, for the doctor who is trying to set his fathers and mothers straight in these matters, to explain and illustrate his points; as parents who have proceeded along the old traditional lines are frequently honestly mystified when they are first told some of these harmful effects of what they have always considered perfectly proper methods of punishment. We must remember that, no matter how familiar and even trite some of these truths seem to us who have acquired a vision of the better things that the newer education has in store for parents as well as for children—we must never forget that continued and repeated emphasis is necessary, if we are to carry the gospel of better things to those who are ready for it, but who will fail to get it if

we do not 'step it down' to them—as the electrician phrases this process of transforming high power current into more usable form for daily consumption.

There has been no opportunity here to go into the varying effects of punishment at different age levels. Suffice it to say in closing that these effects are so uniformly bad, that the parent who has the best interests of his child at heart (and what parent has not?) can hardly risk them in his contacts with his child. There is always a safer and more constructive way than punishment.

What shall we do instead? That is a long story, and can hardly be gone into here. If, however, the parent who is constantly and deeply obsessed with the problem of how to punish, when to punish, how hard and how often to punish, etc., could once get his mind away from this whole matter, and could think of his child as a fellow social human being whose interest is to be won by effort, rather than as a criminal whose whole life is to be a succession of scores evened off and balanced against punishments applied, he will get an entirely new vision of the potentialities inherent in the parent-child relationship which will so far exceed what he has ever had before, that the happiness of winning what he thought he could compel will seem well worth the price of the necessary effort. Why waste time with the lower things, when there are so many higher things that are so much more worth achieving?





# The First Five Years

By J. C. Hill, M.Sc.

(Lecturer in Education at King's College, London)

THE delight which parents take in the conduct of their children is not altogether analogous to the parental instinct in animals. It is due largely to the realization for the first time that the child is born as a going concern, and that even before he can walk he is a delightful personality whose fresh approach to life's problems it is a joy to watch.

To the teacher especially, who thought he knew children before, this discovery comes as a revelation, and if he is a man who can still learn, his educational theories are thrown overboard and new ones built. What teacher would ever expect a four-year-old boy to beat him in argument, to reason better than he can himself, to use similes and metaphors which put his own efforts to shame? Yet that is what we find with young children when we meet them on their own ground instead of compelling them to meet us on ours.

Here, for example, is Lady Grey trying to handle the situation (*Sayings of the Children*, p. 47):

"Something disagreeable was required of him, and to gain his own will he carried on a conversation from the floor on the flat of his back.

'Are you going to put your boots on?'

'No.'

'You'd be sorry if the others went without you.'

'No.'

'Well, get up quickly now, and you shall each have a banana to eat on the way.'

And a voice from the floor, with no hint of movement in it:

'This enticing makes no difference.'

The Mother sat down to think."

On p. 116 of the book she gives another delightful example of self-assertion:

"He did not like being roused in the morning, he wished to remain in his little bed. So when Nurse came to get him dressed, he said she mustn't touch him. It wasn't allowed.

'Why?'

'Because I'm a flower that mustn't be picked.'

Next morning the Nurse, when she was at the bedside again, said:

'Well! Are you a flower again that mustn't be picked?'

'No,' he said, with finality, 'I'm a stamp that's struck down.'"

Now these are not exceptional children. The parents of children brought up in a free environment are continually quoting to each other the sayings of their children.

One of my boys when four years old lost his Play-wax one day, and strongly suspected that baby T., aged three, had taken it. So he went to interview Mr. T. who lived in the same house, and cross-examined him until Mr. T. lost his patience and said:

"Look here, John, it's *your* Play-wax. I've nothing whatever to do with it."

"Yes," said John, "it's my Play-wax, but it's *your baby*."

Here is another amusing remark by the same boy when he was five. He had been getting too many pennies and I said:

"No wonder my money runs out before the end of term if you spend it at this rate!"

"Daddy," he said, after a pause, "the way you get your salary is just like a bridge, isn't it?"

"How's that, John?"

"Well" (indicating arches with his finger), "you go a long time without support."

As I am paid three times a year, and he knew that, the simile was very appropriate.

Of course children's sayings seldom contribute anything to knowledge. That is why we laugh at them and forget them. We do not attach sufficient importance to the fact that *the young child has an unusual capacity for perceiving analogies*. It is an important fact, because psychologists are agreed that *it is just this unusual power of perceiving analogies which is the characteristic of genius*.

Figures of speech are relatively unimportant things, but the child is a veritable



Einstein when we come to things scientific. "Why is water wet?" he wants to know. The mother laughs. She does not know and she does not want to know. Newton wanted to know why the apple fell to the ground—another funny story. Newton, like a child perceiving analogies, wanted to know if the apple fell to the ground for the same reason as the moon fell towards the earth. Being a child of more experience he could make the necessary calculations to find out.

The scientific interests of young children are astonishing. Some boys of four, five and six will play for hours with accumulators and small electric lamps, motors and dynamos, and pick up in their stride knowledge which secondary schoolboys are learning laboriously. My six-year-old boy leaned over the banister and shouted: "Daddy! I know what an electric fire is! *It's a short!*" He had accidentally shorted his battery and made a discovery.

These are illustrations of an important truth with which readers of the "New Era" are already familiar. If we are to get the best out of children they must have freedom to develop. But this is easier to shout for, than to arrange in practice. It is soon driven home to those of us who take over the education of young children, that Discipline is just as necessary as Freedom.

Whether we stress the Freedom side or the Discipline side depends usually on our own adaptation to life. Professor A. has inherited a strong social tendency. He mixes easily with his fellows. He sacrifices his own individual development in order to do things for the rest of us. For him there is no problem of social adjustment. He himself needs more personal freedom and less respect for others, and so he is a Freedom enthusiast. Professor B. has more of the cat than the dog in his make-up. He likes to pursue his own course and finds difficulty in mixing easily with others. By what the psychologists call Projection he stresses the need for social adjustment for others and makes this the chief aim of his educational scheme. The wider view of Education must include both Freedom and Discipline.

Now it is the opinion of the writer that in the average home of the present day, neither freedom nor the right kind of discipline can be given to the child, and that as

a result of this, children are more or less mentally damaged even before the age of five. What we consider the average child, is a poor specimen of what he might have been under better conditions. All the care we now give to young children, all the self-sacrifices parents make for them, is being largely neutralized by the artificial conditions of our civilization. Effective methods of birth-control are now widely known and smaller families are becoming the rule. The advent of the motorcar has made the streets too dangerous for playgrounds. The withdrawal of many of the servant class to industry has led to labour-saving houses, many of them of a type which would soon fall to pieces if children were allowed to romp about in them. As Mr. Lewis said recently, it is difficult for a boy to confine his climbing to the side of the fence which is ours, and equally difficult for us to ignore the neighbour's complaints if he does not. The perfect voice production of the child is continually interfered with because his clear, resonant, ringing notes disturb the neighbours. He must learn to speak softly in the back of his throat and so suffer strain later when he does require to raise his voice.

Altogether the environment is so artificial that the maternal instinct needs to be supplemented very much by intelligence. The maternal instinct served its purpose better when children succeeded one another every year or two, and the baby toddled out to join the others when it could walk. It had freedom within the limits allowed by its peers. It had the discipline gained by contact with its peers. If children troubled the elders too much in the home they could be sent out, or to bed. Now we dare not send children out or they may be run over. If three or four children were sent off to bed they formed a fellowship of their own and expressed themselves freely about the elders downstairs. If *one* little fellow is sent to bed he is cut off from all object love and will tend to love and pity himself (auto-erotism) with consequences which psychoanalysts know only too well. Even the mother's love may do more harm than good if she projects on to one child an amount of maternal love which nature intended for a dozen children.

When we look around us and see the time of a dozen women being wasted by every score of children one wonders if the home is



really the place for children. We cannot go back to the large family. The earth is already well populated and the death-rate among children is steadily decreasing. We must limit the births somehow. Those who have one or two children know how much happier everyone is when they have playmates, and the obvious question is, why cannot they always have playmates?

Suppose that in every street or district there was a house or school fitted up specially for children under five years of age. There could be water taps, heaps of sand, bricks by the hundred; electric bells; small lamps, motors and dynamos; meccano sets; "Pucks", "Tiger Tim's", and other such papers; a garden, an aquarium, and some pets; hammers and nails, candles and matches, and so on. Suppose we had one or two well-educated persons in charge to see that accidents did not happen and to help the children when help was asked. Suppose parents could send their young children there during the morning or afternoon or for both periods, perhaps having lunch there which the children could set and serve themselves. Does anyone doubt that the result would be a great educational advance? Think of the harassed mothers trying to cook and clean amid continual interruptions from one infant. Think of the fathers who come home at night and relieve their partners by looking after the youngster. If they read they are interrupted. If they give the child their whole time they are left for minutes at a time while the child pursues its own line. They no sooner get a book or a paper to pass the time than they are interrupted again. Is it surprising that children are nagged and neglected? To look after twenty children is a job worth doing. To look after one or two is a tiresome task.

Think of the things children are forbidden to do in the average home. Parents are continually saying "Don't do that," although they know it is bad for the child.

But they cannot see their cherished possessions being ruined.

The wonderful results achieved by Margaret MacMillan at Deptford only indicate what might be done with a little organisation and a small expenditure. In a generation the schools would pay for themselves by the reduction of crime and sickness, mental and physical. The researches of Freud into the Unconscious and of Cyril Burt on Delinquent Children both show that just as dirt is matter in the wrong place, sin is energy in the wrong direction.

It is a conclusion full of hope for the educationist. We must not allow the child to be spoiled before he begins his formal education. The discipline of the home so often kills the spirit of enquiry, the best "drive" a student can have. Suppression by adults develops a sense of inferiority in the child which hangs about, in the Unconscious at least, all his life, ready to frighten him in any new and difficult situation.

It is the difficulty of rearing children under modern conditions which is largely responsible for the one-child marriages of the middle classes. Most of the next generation is being recruited from the poorest class. We need not assume that the children of poor people are of inferior stock, to regret this. Even if the stock is as good, the environment and opportunities of culture are definitely inferior. Nursery schools would improve out of all recognition the children of the poor. They would encourage the middle classes to produce a larger proportion of the next generation. They would present us teachers with such good material that our work would be revolutionised. But more important still, they would rid the world of much of that bad temper which is engendered in most of us by early nagging. By removing that we remove much adult unhappiness and many of the tendencies which lead to crime and to wars.



# The Nature and Use of Fear

By Dr. Alice Hutchison

IN our desire to save children from the development of fear-obsessions, we are apt to forget that fear is the emotion which accompanies the working of the instinct of flight, and that, since we believe the instincts to have developed for the well-being and the preservation of the race, this instinct and its emotion, fear, must be regarded as having a constructive as well as a destructive side. Through the working of this instinct, we are apprised of danger and are enabled to escape from it. The individual in whom it is weak—for instincts vary in strength—is reckless, and so unnecessarily jeopardises his life. The one in whom it is strong, stands urgently in need of assistance in the use of it, so that he may not pass through life its slave. But, such an education cannot be carried through quite so easily as we presume, for, having once witnessed the devastating effects of fear-obsessions, we are tempted to utilise them as a powerful weapon in the general education of children. By so doing, we betray the fact that short cuts to good behaviour appeal to us, regardless of the immediate or ultimate harmful effect upon the child. Such short cuts save us from thought upon the subject, frequently produce rapid results, and so bring both ease and kudos to the person who uses them. Yet, in spite of this condemnation of the misuse of an instinct, it is essential that the child should early be acquainted with fear, so as to save him from physical hurt. He must appreciate the risk of leaning out of a window, of walking in the middle of a road, of turning on the gas, striking matches, and so on. This he can do only by being acquainted with the dangerous side of these actions, that is, by experiencing the emotion of fear in connection with them. The task is one of difficulty, since the ultimate result should be a realisation of the necessity for due caution, and not the development of fear-obsessions. Some children develop the latter only too readily; others in whom the instinct of flight is weak and the instincts of curiosity and self-assertion are strong, may resist our efforts

on their behalf, or compel us to think out other lines of action.

We may now consider how our results are marred by failure to appreciate all the factors with which we have to deal. Heredity we must certainly reckon with, since instability in parents or grandparents, on either or both sides of the family, will leave its pattern on the children and thus handicap them in acquiring stability. But it must be clearly kept in mind that heredity also acts as environment from the moment of birth and even prior to birth, since parents are the most important factors in the environment. Should these be of sound heredity, so much the easier, other things being equal, should be the task of directing the child's development. If of unsound heredity, then instability will be a very marked factor in the environment, and the child will, from his earliest days, suffer from the reverberations of other people's fears, and so make a bad start in learning to deal with his own. How common it is to see the nervous child—the one most prone to fear—accompanied by a mother, who betrays by ceaseless movement and by the anxious expression of her face, the fact that she herself stands in need of help, for the blind cannot lead the blind. Indeed, it is obvious that this factor alone of hereditary and environmental instability dooms some children to become the slaves, instead of the masters, of fear. Yet, to deprive them of parents and home, in order to place them from infancy in a stable environment, and thus create the best circumstances for the development of stability, is obviously, in the large majority of cases, not only impossible but potentially harmful, through its deprivations. The alternative course—psychological treatment of such parents—is not always practicable, though, when carried out, it has sometimes yielded encouraging results.

Unfortunately, these factors, though they greatly darken the developmental outlook, are not the only adverse ones to which the child may be subjected. They must be reckoned among the unavoidable obstacles, which must be faced courageously and sur-



mounted to the best, even though the limited best, of our ability. But quite other is the position as regards deliberate instillation of fear, as an educational short-cut. So difficult is life, so many are the adaptations required of us as we pass through it, that, from birth, it is incumbent upon us to foster courage in the child, and at the same time to set about with thoughtful deliberation, to protect him from unnecessary risks, by opening his eyes to the existence of these.

Nowhere in this scheme can a place be found for severe and fear-provoking punishments, nor for wilful and premeditated attempts to coerce him into good behaviour by threats which strike terror into him. This, alas! is not the only motive at work, much as is such a motive to be condemned. Only too frequently, such measures serve as an outlet for irritation and even for cruelty in the adult, and are in no way provoked by the child. But, in sensitive children, the emotion of fear may be stirred by measures of much less severity. Harshness of speech, the sting of sarcasm, holding up to derision, these are all capable of producing devastating effects in sensitive children, sapping courage and holding them in a state of constant tension, with the ever-present expectation of a renewal of suffering. Yet courage cannot develop where constant fear-full tension exists, and our desire is, first and foremost, that children should learn to advance through life with head erect, firm step, clear vision and an infinite capacity for facing and dealing with difficult situations. To this end, courage is essential and so every courage-sapping expedient of education, both in home and school, cannot but be ruthlessly condemned.

Too little thought is given to the unhelpful effect, in this direction, of an overstrong bond between parent and child, most commonly between mother and child. The genesis of it is doubtless two-fold. From the side of the mother: strong maternal feeling in some, in others imperious need for self-assertion, either with or without strong maternal feeling. From the side of the child: a dislike of independence and adventure; or conversely, a desire to play for safety. The latter statement is easily open to criticism, for it can be questioned how far such a desire is inborn, how far a sequel, an inevitable sequel, to the mother's line of action. In the child designated 'nervous,'

it is certainly inborn and merely fostered by her action. But the readiness with which some children strain at the leash, in an endeavour to escape, or as soon as assistance is given, escape, and wholeheartedly taste the joy of progress, confirms the suspicion that bondage has been imposed upon them, and that no innate love for it exists. But, if a state of bondage exists too long, it destroys desire for or capacity for life as a freeman, since, not a parasitic existence, but independence of thought and action are the hallmark of a freeman.

A study of these mother-tied children early reveals the fact that they lack courage. They must be reckoned among the nervous children, who, never having been allowed to venture alone on the tumbling seas of life, prefer to look out upon them from the safety of the haven, rather than to adventure thereon. These succumb easily to methods of education which are based upon rousing the emotion of fear. They succumb because they are already slaves to fear, and dread any further stirring of this emotion, which brings with it untold suffering and sapping of joy. Should they be of the imaginative type, then it will be difficult indeed, if not impossible, to spare them suffering, however thoughtful and humane be the methods of treatment in the home.

This article would be incomplete were attention not drawn to the fact that some children are capable, for their own ends, of assuming fear, or of prolonging and renewing a genuine fear, which would otherwise have died out. On investigation, the motive soon appears as a desire to attract attention, receive sympathy or dominate the household. But we are never justified in lightly adjudging such culpability, or even in treating it, once clearly fixed, as culpability. Rather does such a situation call for still further investigation, so that we may fully understand the needs of this unsatisfied child, and help him, if we can, to such complete satisfaction, that he will no longer have recourse to his former line of action.

In conclusion, it must again be made clear that the difficult task which faces us is that of teaching the child to use the instinct of flight wisely and well, to the preservation of his own life and the life of others.

To this end, it is essential to instil protective fear, so that he may learn to avoid dangerous objects and situations.



# Reflections on the Problem of Discipline

By John Rickman. M.A., M.D.

(*Hon. Secretary, Medical Section, British Psychological Society*)

To discipline a young animal is always uphill work, whether it be the breaking-in of a colt, the house-breaking of a puppy, or the education of a child; uphill in the sense of going against the natural impulse of the young, which is to react at once and without consideration to the stimulus of its appetites or of events in the outer world. There is only one means of curbing instinctive action, and that is by setting against it the strong emotion of fear. However much adults may pride themselves on bringing up their children in an atmosphere of love, or influencing them by love, they must admit that the final or clinching factor is fear. I will explain this hard saying, for I do not refer only to the fear of a physical beating, but to the hardly-endured dread of loss of parental affection, which is threatened explicitly (too often) and implicitly (almost inevitably) if a child is disobedient. The fear of isolation from loved ones, with the added horrors made familiar in fairy stories, of cold, hunger and darkness, acts with almost if not quite equal strength to that of physical violence and humiliation. The art of discipline consists in graduating the curbing influences to the strength of those curbed.

The educator is in exactly as difficult a position as his charge, no more and no less. The old-fashioned way of looking at it was to assume that the problem was easy and that the children were difficult; the pendulum now has swung so that parents assume that it is easy for the child and that it is their problem that is difficult; the proper way as it seems to me is to regard both parties as being equally in the same difficulty. A preliminary source of misunderstanding on this point must be cleared up first. When we speak of fitting a child for the world, we may mean one of two things: either that he is to be trained to citizenship (which assumes that he is not as citizenly as adults already), or that he is to be given

a technical equipment for dealing with the outer world (a view which either neglects moral training, 'character development' and the like, or which modestly regards the child's character as being already worthy of comparison with that of his elders). The view that children must be trained to citizenship (springing probably from an ancient theological belief that they are born sinful and aided by the nursery belief that they are an actual or potential nuisance), does less than justice to the good nature, intelligence and tact of children, and more than justice to the egoism, avarice, vindictiveness, callousness, lasciviousness and mendacity which by comparison is so easily tolerated by adults in each other: in a word, educators, perhaps regretting that the world is not as good as it was once painted, try to bring up children not to the world as it is but to the world as they think it ought to be. This would be all right if children were sufficiently stupid to be completely taken in, but they are not; they have good eyes, sharp wits and a ready intuition; they see that they are being asked to live up to a standard that does not in fact exist. Being realists, they accept the admonitions only superficially, they play 'let's pretend' at curbing their impulses and at being educated to citizenship, then when later the pressure of education lessens one of two things happens: either they cast off the well-meant fictions and turn into normal beings, or else they permanently substitute fictions for realities and become neurotic.

Returning to the rather sweeping and assertive statement (which, however, demands consideration) that our sole duty is rather to give the child a technical equipment, e.g., the 3 R's and derivative activities, the objection is that the child himself desires more from us; his mind desires our experience (not our philosophies) as much as his body needs our bread. And according to the measure of our experience that we



are willing to give, shall we be educating him in the way he wants to go, viz., to a comprehension of the actual circumstances—social, intellectual, emotional—of this world around us. It is often said that the child lives more in the world of phantasy than of reality, but in considering this we have to make allowance for the social and emotional fictions of adults, and remember that some, perhaps the greater part, of the phantasies of the child are counter-moves to the well-intentioned insincerities of his parents.

There is no special problem of discipline if we hold fast to our observation that the child is as sensitive, tactful, self-respecting, self-critical, self-indulgent and intelligent, on all matters of personal feelings and relationships, as the adult; if we reckon on this, it becomes the general problem of dealings between two persons equally equipped for social harmony and equally desiring it. If by tactless display of superior physical force or by callous handling of the trustful affection of the child, we spoil the relationship, then indeed it becomes a special problem, viz., how to handle a timid, distrusting, sullen or neurotic child. Just because the parent intuitively perceives the connection between the 'difficulties' and neuroses of childhood and bad upbringing, he is reluctant to acknowledge to himself the difficulties he has with his child, or to reveal them to others; and for the same reason will not acknowledge his child's sufferings or neuroses.

Since the exercise of discipline, i.e. the exhibition of fear-producing measures of whatever kind, must always be regulated by the current situation, examples are always difficult to put on paper without giving great detail and antecedent experiences, but an apparently simple case must be hazarded in the hope that some of the foregoing points will be illustrated. The innocuousness of the offence referred to should not lead us to a superficial view of the forces involved in both parties.

A healthy high-spirited child staying at a fashionable hotel finds outlet for her energies by romping in the corridors, and when she sees any of her relations in the lounge she rushes to them with arms a-welcome. The father of the child feels it to be his duty to bring some influence to bear upon her to check the 'unmannerly' behaviour

at the tea hour and at such times as the tone of the place is altered by her charming but too vigorous movements, so he points out that such romping 'is not done', that there is no real reason why one should not behave like that except that it causes a slight emotional disturbance—just as people finding a child romping in a public building (say the Houses of Parliament) hold back their real feelings—one cannot be reverent and solemn always, though the pretence is that one can—and so object to the candour of others. Further, that those who liked her personally did not feel in that way about her romping because, coming from her, it was agreeable to them, but they would feel disturbed by seeing a child whom they did not know romp about. Further, that people disliked the expression of high spirits and wildness in others very often because they were keeping up their dignity by considerable personal effort, and that is an important deciding factor in what can be done and what cannot. People's feelings and petty dignities must be respected, even if regard for them leads to action that is really stupid, just because feelings are feelings; remembering that, if not rubbed the wrong way, people are ready to be friendly, and that the struggle to be nice is sometimes so hard that everything that helps in that direction has to be fostered. Why, the reader will ask, was this admonition so protracted? Because at each point the child pouted her annoyance at the interference with her liberty, the interference being the more difficult to comprehend because it was not connected with blatant 'wrong doing'. The points in the harangue of greatest importance, are those which equalise the emotional importance of child and adult outlook, e.g. treating the child's sensitiveness by showing that others were sensitive for equally valid reasons, the fact of suppression of feelings being always difficult and never permanent, and that personal affection makes a person perceive only what is attractive in others.

This simple case raises another difficult problem, namely, that much which passes under the name of discipline is an aggressive action directed against another on account of impulses that have not been adjusted harmoniously in the personality of the disciplinarian himself. So far as the aim of discipline is to prepare the child for citizen-



ship (a view that makes a great appeal to those who voice it), it seems to me that parents and educators are very timid in taking risks for posterity if they try to tie down a rising generation to a standard which they have not mastered themselves. It may require courage to tell children that to speak the truth always, to stop from violence, sensuality and greed always, is a difficult task for anyone, because the child may reply "Then I won't try". I suspect that those who attempt to force on a child a standard of good behaviour that is never found in practice, are being aggressive more on account of their own backslidings than of those of their charges. The truth is never suppressed except through fear: the child knows the truth about the faults of his elders and of civilisation, and perceives something terrible behind the lie that absolute truthfulness, complete renunciation of sensual pleasure, absence of violence, or permanent generousness, can be found in any mortal, and only in the face of awful fears will a child surrender to suppression and deception.

Discipline, the exhibition of fear-producing measures of whatever kind, may be divided into two categories: that which is exerted by the parent or educator in a conscious, graduated way; and that which is exerted without the disciplinarian's knowing fully or at all what he is doing. Those who make out that the world, themselves and their charges are different from what they really are, by explicit statement or veiled reference, exert a discipline that is the harder to bear for the truth-loving child because the only remedy is counter-deception; they rule their children most severely who are themselves ruled by fear.

Let us try to wring some more lessons from the case already mentioned, which by now looks by no means so simple. The child was taken to that sort of hotel for her parents', not her own, convenience; to the tea-tables where manners were required for their, not her, amusement; the rompiness

was not wholly due to high spirits, but was a reminder of neglect and a retort: "I want to go to a place where I can play, not where *you* can sit and look at the fashions". The withdrawal of obedience is in very many cases a counter-move to a withdrawal of affection, and as such should be corrected by a change in the attitude of the parent before an attempt is made to improve the child's behaviour.

To sum up these reflections: we do not speak of discipline or obedience between equals, but we often allow age difference between two persons to be taken as evidence of a difference in the capacity for mutual adaptiveness and desire for harmony, and we demand of the younger conduct that we should not regard as reasonable in ourselves; we discipline the child for mistakes of our own making, and then wonder why he is 'difficult'; wearing the hard armour of cynicism and sophistication ourselves, we do not realise that the child is often driven to express its feelings and thoughts towards us in acts and not in words; when we are annoyed by these acts we regard them as rebellious, but if they resemble acts of affection, we conclude that the child is good-natured. In other words, we interpret the child's behaviour to suit our mood, instead of regarding it as a reaction to our attitude. Above all, the problem of discipline must not be made a separate question as though children were another species altogether and we had to employ special tricks with them. The child is unlike the animal because he brings to the task of his discipline a strong desire to live in harmony with us. The special trick in bringing up a child is to employ no tricks; to meet its disarming candour with a seemingly reckless candour of our own; to expose ourselves to its criticisms and to loss of dignity rather than to conceal ourselves behind the mask of grown-up-ness; and, through everything, to see that the disparity in stature does not mean a disparity in humanity.



# Discipline and Sex Education

By Sidonie M. Gruenberg

*(Director of Child Study Assn. of America; Consultant in Parental Education, Child Welfare Research Institute of Teachers College; author of "Your Child To-day and To-morrow", "Sons and Daughters", etc.)*

THREE children—a boy of six and two girls five years of age—were playing in a suburban back yard. There came an unusually long period of quiet in their play, and the mother of one of the children went to investigate its cause. The children were not in the yard. She went to the garage and there she found them, in a sedan car, all three with all their clothes off.

The mother was greatly upset. She hastily dressed the two guest children and ordered them to "go home at once". Then she wrapped her own child in a robe, carried her into the house, spanked her soundly, and locked her in her room, telling her that she was a wicked child, unfit to associate with the rest of the family. Nor was she to be permitted ever to play with those "bad" children again!

This was the whole story, as the mother saw it; and so far as she was concerned, the incident was closed. No need to mention the horrid matter again. She had made the punishment fit the crime, and she felt that the steps she had taken with such swift vehemence were enough to ensure against any repetition of the offence.

But was the incident closed so far as the little girl was concerned? What had the punishment meant to her? And what, really, *was* her crime? Had her solitary vigil helped her to understand what it was all about?

Children are naturally curious about the other sex, and unless their curiosity is satisfied in incidental and legitimate ways they will find their own ways to satisfaction. When, as in this case, their own ways conflict with social usage, we read into their actions our own adult emotions and judge their conduct by our own criteria of right and wrong. Nor can we expect that by simply giving them sex information—biological facts of sex and reproduction—we can satisfy their need for seeing and

knowing at first hand. It is probable that many children—even those who are informed—indulge in this kind of play more often than any of us know. This should be neither surprising nor alarming, when we consider that children have little or no opportunity, in these days of small and isolated families, for the free and casual observation of small brothers and sisters, cousins or neighbours, that was a part of family living in former days. This is not to say that this form of play is desirable as a means of satisfying curiosity, but rather that it should not be considered as an occasion for punishment.

The mother who herself has a healthy, mature attitude toward sex will meet such a situation without an emotional display. She will, perhaps, point out to the children that playing without clothes on might be right at bath time, but is certainly not suitable for mid-morning play in the yard—things which may be permissible at one time and place are not acceptable at others. If she questions the children calmly, and with no threat implied, as to why they took their clothes off, she probably will elicit from them some informative answers—an excellent starting point for further education along the lines these answers clearly indicate. Above all, such a mother will avoid applying to this form of childish curiosity the term "bad" or any of its connotations, and will be watchful that no sense of guilt or false shame shall take root and flourish.

Thus the whole incident might be made an opportunity for better understanding and a closer, freer relationship between parent and child. The parent who approaches the situation from this point of view will be looked upon by her children as a fellow human, who understands and helps one to understand.



# Rachel

By Edith Read-Mumford

(Author of "*The Dawn of Character*", etc.)

I GIVE here a short account of a little girl who, up to the age of  $4\frac{1}{2}$ , had been subjected to quite wrong nursery discipline, some of it kindly meant, some of it inflicted with deliberate cruelty by an ignorant nurse. The child was strong-willed, emotional, and very highly-strung, subject to fits of screaming and passionate outbursts of temper. The parents for long had no inkling of the stupid and cruel measures taken in the nursery to "cure" Rachel, such as taunting, whipping, and shutting up in a dark cupboard, for she rapidly developed a dual personality. In the nursery she was sullen, glowering, passionate, subject to 'night terrors' and fears of all kinds. As soon as she passed the door shutting off the children's quarters (she had a baby brother) from the rest of the house she was all smiles and sweetness and love.

When she was about  $4\frac{1}{2}$  a new nurse came who had had psychological training, and who immediately set to work to retune the terribly jangled little personality. This nurse very soon came rightly to the conclusion that Rachel's sweetness with her parents was due to the fact that from them she had only love and gentleness, and her 'badness' in the nursery to the fact that there she had nothing but harshness and punishment. Very slowly this new nurse won the child's confidence by a love and patience that her worst tantrums could not shake.

Rachel was given to telling untruths, but her nurse told her that as she had said so, she would of course believe her, and changed the subject. This was new treatment, and the child did not know what to make of it. After some time she confessed to an untruth, adding that she had not meant to tell about it. On another occasion she confessed,

saying that to be believed when she had told an untruth gave her a "pain in her mind". Gradually, by this treatment and finding she had nothing to fear, she ceased to tell lies.

Once Rachel announced that she was "sick of going out and coming in", and wanted to be free to do as she liked. Her nurse said that for three days and nights she should do exactly as she liked, that she should consider no one, and no one would consider her. On the second night she said that she was lonely, that it was a horrid muddle, and "I see now I meant *me* to have my own way and everyone else to be nice to me".

After two years of this right treatment, years during which the child learnt consideration for others, and self-mastery, at the expense of great exhaustion and often despair to her nurse, her better nature gained the upper hand.

One of her final struggles was on an occasion when she flew into a rage because her shoe lace had come undone. With her umbrella she stabbed wildly and with intention at her little brother's eye, missing it by a fraction of an inch. This was so serious that she was asked to go to her father and explain what had happened. He explained to her what it meant to be a "decent member of the community", and told her he would leave her alone for a day to consider no one but herself; at the end of the day she should decide if it were worth it or not. "Please, God, help me to be a decent member of the community", she prayed that night. Another prayer at this time is characteristic: "Thank You for helping me most of the day, but not that bit this morning"!

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# The Need of Early Habit Formation

By M. A. Appleton

(*Principal: Liverpool School of Mothercraft, Wavertree*)

IN our work among infants we try to emphasise physical fitness; side by side with that, character. Character, we know by careful investigation, is formed by and slowly develops under the influence of environment. That a child is susceptible to suggestion is well known. Over and over again, for instance, when a little child is just beginning to stand or to walk, and tumbles down, he will immediately look up into his mother's or nurse's face to see whether or not he is to cry. Observe the difference in his actions according to the prompting he receives. From such an example we realise that the psychological suggestions surrounding the child override all other influences of environment. In the same way, abnormal physical stimuli produce irregular and ill-co-ordinated organic functions due to too erratic physical development; and erratic and inconsistent psychological influences tend to produce irregularities of character and vagaries of conduct. Realizing the need of discipline in the earliest stages of infancy, we endeavour to make a study of the physical and psychological developments and requirements of the infant (i.e. the best mental and bodily nourishment in the most assimilable form) so that he may construct his own individuality.

Undesirable habits in children should receive serious consideration. Efforts should be towards determining the cause, removing it, and substituting for it the proper mode of acting. This is the objective sought in the organisation and development of the habit observation nurseries of the pre-school child. There is a great need for the careful

study of the tiny child, as it is a recognised fact now that in the first three years of life the foundations of physical and psychic health are laid. In these years the infant not only grows in size very rapidly but passes through great psychic experiences and transformations. Life to him during this period is certainly a voyage of discovery. Every single activity of which in later life he will show himself capable, has its origin in the first years of infancy. Language and movement develop rapidly, and their free elaboration should be safeguarded.

Habits are acquired by experience, training and education, their development dating from birth. They become the standards by which the individual is judged by his fellow-men. Very early in life a child exhibits certain tendencies towards the problems of his everyday existence, e.g. sleeping, eating, eliminating, just as later in life he exhibits well-formulated ideas in his business life, exercise, etc. Through constant repetition these tendencies gradually become habits and enter into the make-up of personality. The oftener they are repeated, the more likely are they to become permanent. The mind of a very young child is extremely plastic; he is prone to accept suggestions and to imitate that which he sees and hears. Babyhood is the best time to establish desirable habits and to alter and eliminate those which would be of disadvantage in later life, for the plasticity of the human mind decreases rapidly with advancing years. As one noted writer remarks of habit: "It has a hold upon us, because we are the habit".

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# SCHOOL GOVERNMENT AND DISCIPLINE

## Discipline in Scottish Schools

By Dr. William Boyd

(*Lecturer in Education in the University of Glasgow*)

I ONCE asked an old student of mine who had taught in schools on both sides of the border, how she thought Scots teachers compared with English. "Well", she said, after a pause, "I wouldn't say we are better teachers, but we are certainly better instructors. There is a hard touch about our teaching that makes us effective when it comes to getting results. We generally manage to *fix* what we have taught." Whatever truth there was in the comparison, she was right about the "hard touch" in Scottish teaching. Whether it is the Calvinistic theology in which the Scottish character has been nurtured, or the narrow life the Scots lived through centuries of poverty, that is responsible, there has always been and still is a considerable element of severity in dealing with children in Scottish homes and schools. According to one visitor who had acquaintance with education in many lands, no educational system he knew made so much use of Corporal Punishment. The leather strap or 'tawse', which is the national instrument of chastisement, is wellnigh universal in the schools, and in the larger schools at least is in constant use. As might be expected, it is most in evidence where pupils have to be brought up to an examination standard, as happens in Scotland in the class at the top of the Elementary school which is presented for the Qualifying or Control Examination that tests for fitness to go on to post-primary work. Even religious knowledge, when subject to examination, is apt to be impressed on the learners by the strap. One teacher of my acquaintance used to punctuate the Beatitudes with blows, and always got a good report for his religious zeal. No doubt there are many schools with small classes where discipline is easy and punishments are rare. But even where the strap is practically never used, it is still in the background. On visiting a small rural school

with only a dozen pupils, last summer, I remarked to the teacher that there would be no difficulty about discipline in his little school. "No", he replied, "I have not had the strap out of the desk for three years." But the strap was there all the same!

Some light may be thrown on Sunday school discipline by the answers given by a class of students in Glasgow University (70 men, 120 women) to a questionnaire, asking for information regarding (a) the disciplinary measures they themselves would employ in dealing with various misdemeanours under existing conditions in Scottish schools, and (b) the usual practice in regard to corporal punishment in the schools they had attended as scholars. To make memory surer and more definite in the latter case, they were allowed a week to think over in detail what had happened; and in spite of the limited value of reminiscences of the kind as statistical material, the percentage figures given in the following table may be taken as a rough approximate to the truth about the frequency of corporal punishment in elementary schools over the West of Scotland (for simplicity, they are confined to the data supplied by the male students):

		Never	Occa- sional	Frequent but not daily	Daily but moder- ate	Daily and ex- cessive
Infants	...	38	40	12	10	—
Elementary I	...	5	46	21	25	3
	II	—	27	29	39	5
	III	—	15	28	53	3
	IV	—	13	20	61	7
Qualifying	...	—	16	12	54	18

The returns showed a big diminution of punishment in the secondary schools. Girls were nearly always exempt from 12 onwards, though occasionally they were given the choice between 'lines' and the strap—and chose the strap. In the case of boys, some 30 per cent report attendance at



classes where corporal punishment was "frequent" or "daily". (In the case of Mathematics the percentage was over 40. A similar enquiry in Aberdeen showed that there it was Latin that provoked most punishment, the percentage being nearly 50). For the most part, strapping was confined to the first two or three Secondary years.

The other part of this enquiry was interesting for the indication of the attitude of these young people of 21 or so, most of them looking forward to teaching, some of them having started to teach. Before specifying the special disciplinary methods they would adopt in 17 typical school situations, they were asked to indicate in each case the use they would make of corporal punishment: Certainly; Possibly; Certainly Not. Analysis of the vote revealed four different attitudes, illustrated by the percentage figures in the following table (again confined to male judgments, which in every case are more favourable to corporal punishment):

		Certainly	Possibly	Certainly Not
Spelling mistakes ...	...	0	31	69
Late coming ...	...	2	80	18
Petty theft ...	...	36	39	25
Disobedience ...	...	67	30	3

The students' views of the use of corporal punishment may be summarily stated thus: (a) that for spelling mistakes and school work generally, as well as restlessness in class, the strap is not a proper punishment; (b) that for late coming, homework undone, inattention and noise in entrances and exits, it *may* be used with advantage; (c) that for petty theft, copying, slack discipline, careless exercises, talking during a lesson, it may or may not be; and (d) that for disobedience, bullying, impertinence and cheating, it is a fitting punishment.

This is not the place to discuss the wisdom or unwisdom of the students' judgments, or to wonder how far their practice a year after they are out in the schools will be in accordance with their present views. The fact of note is, that with a very few exceptions, they accept the idea of coercion as legitimate in a number of fairly common school mistakes; and this is borne out by their detailed discussion of the methods to be followed in meeting these situations. Sentimentally, most of them are in rebellion against the tradition of the Scottish schools, and would be glad to get a chance to work under

humaner conditions; but actually, their thinking about discipline, even when they are seeking for alternative punishments or preventive measures, is dominated by the conviction that children need to be compelled to learn or to behave properly. Only a few have got to the child's point of view, and realise that the essential problems of the teacher are to change the conditions that result in bad behaviour, rather than use coercion to prevent its outward manifestation. It is easy to see why the idealism of the students often disappears after a short contact with the bad tradition of the schools. The bad tradition is in themselves.

What, it may be asked, is the attitude of Scottish parents to the ordinary school discipline? Judging by the rare occurrence of difficulties between home and school, it would seem that the use of the strap is accepted by the average parent as a matter of course. There are always 'touchy' people (not always guiltless of violence in dealing with their own offspring), and there is a small minority who object on principle to any corporal punishment. Between them they serve as a useful check on arbitrariness or excess on the part of the teacher. The Education Authorities are generally ready to give attention to their complaints.

The policy of the Authorities may perhaps be best indicated by some extracts from the Regulations regarding Discipline in Schools issued by the Glasgow Education Authorities to its teachers (constituting nearly one-fifth of the teachers in Scotland): "The Authority specially deprecates and condemns any reliance on corporal punishment as the chief means of securing industry and discipline. When it is necessary to inflict corporal punishment this may be done only by means of the strap supplied by the Authority. The strap shall be kept in the teacher's desk and shall not be in evidence except when actually being used. Girls in and above the Qualifying Class shall not receive corporal punishment except after consultation in each case with the Head Master. Striking any scholar on the head, or elsewhere than on the palm of the hand, cuffing and blows with the hand, are strictly forbidden. Punishment for grave offences such as lying, swearing, stealing or the use of indecent language, shall be inflicted only in the presence of the Head Master. Corporal punishment shall not be inflicted in



connection with home lessons unless the Head Master has satisfied himself that the case is one of obstinacy or idleness. Corporal punishment shall not be inflicted for truancy or lateness, except with the sanction of the Head Master, who shall satisfy himself in each case that the child and not the parent is at fault."

The only commentary on this code of regulations is that in spite of the Author-

ity's deprecation and condemnation, corporal punishment is, as a matter of fact, "the chief means of securing industry and discipline" in the large schools. One amateur statistician once calculated that "there were over half a million strokes of the strap struck in Glasgow per annum"! Whether more or less, the number is large—far too large.

## Private, Elementary and Secondary Schools

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### Private

#### *Abbotsholme School, near Rocester, Derbyshire*

THE main task at Abbotsholme is all-round education—to cultivate adequately the whole personality of the boy. This involves a careful balance of stimuli. We desire an individual spirit of creative work, research, taste and judgment, a co-operative outlook and sense of responsibility in other relationships, and, in the direction and guidance of the whole process and environment of educational growth, a ready acceptance of authority.

The discipline is primarily the discipline of the home, that is, of fellowship. The actual method followed is most easily defined as personal self-association of the boy in the cure of his faults. Punishments are prescribed, much as a doctor prescribes medicine, whether homœopathically or allopathically. They are not inflicted until the boy accepts the need of some such cure or reminder. His own spirit is enlisted; he is reminded of his responsibility; he is led to see his fault, and the reason that it is a fault, and he may, on occasion, help to suggest suitable disciplinary remedies. The aim is cure (a process of conversion), as opposed to external compliance with or evasion of external rule. The penalty is no imposed deterrent, but, as far as possible, the inevitable consequence of the fault, emphasised and brought out in the life of

the boy. This is possible only where the boys feel that the school exists entirely for their right growth, and that there is no element of adult rule designed to protect adults from the demands or interference of the boys. Moreover, the attempt to combine the correctly adjusted approach with respect for the boy's own individuality inevitably involves much energy, time and imagination.

It should be appreciated also that co-operative discipline is a stronger form of discipline, since it is more inward; it makes the discipline of boyhood more like that needed in later life; it transforms the battle between master and boy into a direct battle between boy and life.

Short illustrations may be given. One small boy was noisy in the dormitories and disturbed the others, so he was prescribed a surfeit of noise. He was brought into a room and was given things to do that required him to make a noise, until it was felt that he would never do it again. Boys who went for an early morning run on the estate in their dressing-gowns and nothing else, had to go in the middle of the day in their dressing-gowns and nothing else. On other occasions, action of a different kind has been introduced to replace the wrong exercise of an impulse; for example, energy, which found irrelevant exercise indoors at the wrong time, was relieved by increased out-door exercise at other times.

C. H. C. SHARP, Principal.



**Brackenhill Home School, Hartfield, Sussex**

Disobedience! Discipline! It will be difficult to say much about these and the methods used at Brackenhill for the simple reason that the fact, and the word, occupy so small a portion of our conscious thought, and it is not easy to give form to that which is in the air and realised only by the power of its own vitality. Also our best concrete examples are those that never materialize—the unmanageable cases sent to us because they *are* unmanageable, which, by magic, absorb the atmosphere of the place. Mysteriously, the anticipated need for discipline does not 'arrive'. The magic word is environment, the mystery, the child's own extraordinary capacity for absorption. Obstruction comes from interference. They serve best 'who only stand and wait'; failure comes when we will not let things work on their own. But learn this lesson we must, though it is asking for angels, and archangels at that. On second thoughts I am not so sure about the angelic capacity, for one needs the keen sympathy that is born of personal struggle with one's own evil, to deal wisely with the overwhelming difficulties of the young—better to sweep crossings if the edge of one's sympathy be not of the keenest temper.

Given that obedience consists in rendering to the community truth, courtesy, and prompt compliance with rules essential for the comfort, happiness, and therefore freedom of all, discipline falls into its proper sphere of self-discipline (no other is possible), best developed in the child through its consciousness of fair play: it is not sporting to take without giving an adequate return, as far as in us lies. To the youngest ones it is not 'honest injun'.

Obedience and discipline are community matters, hence the need for a school committee which not only often manages difficult comrades with rare wisdom, but having the sense of power, tends to create the right atmosphere. Exceptional cases require the individual consideration which comes from greater experience, also less drastic treatment than the children are apt to exercise, but for these exceptional cases even more than for the ordinary ones, there is the golden rule of *leave the child alone*.

Wisdom lies in facing facts, and the biggest fact for us is this: we possess no power against disobedience except that which

comes from the child itself. To offer opposition strengthens opposition, and the case becomes hopeless until handled by someone with the greater patience and the deeper insight.

These thoughts give no methods and no examples, but there are neither the one nor the other to be given. It is just a matter of creating an atmosphere or environment powerful enough to absorb the adverse elements. We have the consolation of hopeful results, proving at least that our faces are turned to the right direction, and this I take to be the first step in any undertaking.

K. HARVEY, Hon. Director.

**Frensham Heights, Rowledge, near Farnham, Surrey**

One can hardly consider the merits of any specific educational problem without some passing comment on the wonder of the thing itself, this adventure of the age, Education. As a comprehensive effort it is less than a century old; as an ideal faint and far, yet ever beckoning, it is as old as thought itself. We recall what the facts have been till the very threshold of to-day: the fight between two Eton boys in 1813 which lasted two hours and ended in the death of one from his bruises; the Head Master of Winchester, six years later, having to call out the garri-son to suppress a rebellion of his boys; or Maculay's description of the day schools of his time (1847) when, as he says, "nearly one-third of the men and nearly one-half of the women who are to be the parents of the Englishmen of the next generation, cannot write their own names".

In the 1830's a treasury grant of £200,000 towards education was considered a reckless extravagance; to-day we spend some fifty millions on education, a sum greater than we spend on the Navy. Many causes, obvious and otherwise, have contributed to this revolution of ideas, a revolution as vital in its effects as the industrial revolution or the advent of democracy. For a change which has largely transferred the care of the rising generation from the hands of parents to those of professional teachers, can hardly be less. Education, as an essential function of the Commonwealth, has come to stay.

But it is far more than a mere administrative necessity like hospitals or the Post Office or the fighting services. It is a positive and creative contribution to the nation's



life, perhaps the only really positive contribution that the State can make: the State, first formed for convenience, but whose further end is the pursuit of 'the good life'. In the pioneer schools, especially, is this spirit of creation abroad, this bracing sense of possibilities, and it is mainly in these schools that the problem of self-government is being attacked. Dissatisfied with the traditional and conventional, the promoters of these schools have dared to think that better all-round results might be attained by methods almost the reverse of those that have hitherto passed unchallenged. The problem, broadly speaking, is how to make school as happy and inspiring an influence as possible prior to turning out the best and happiest type of citizen. Possible methods must all fall between two poles: on the one hand self-government and the maximum of individual liberty; on the other, rigid external control with every hour mapped out, and regulations, enforced by penalties, about the most trivial points of behaviour. Few people would advocate either extreme *in extenso*.

The writer of this article has recently had an opportunity of teaching in a public school distinguished both for its academic results and for the type of boy it has produced, where a modification of the traditional system is in force. There, punishment is reduced to a minimum, and all the rougher elements of public school life have been eliminated. The routine is the same as in other public schools, but the atmosphere is completely different. There is no swearing, practically no ragging, and when the writer was there the Head Master boasted that only one boy in his House had been late for anything in the course of a whole term. Yet in this school there is no suggestion of self-government. Its success is attributed by its creators to its 'honour system' whereby boys promise the Head Master on arrival not to swear, not to smoke and not to talk obscenely. Actually, in the writer's opinion, its success is due not to the honour system, but to the fact that it has had two Head Masters of tremendous personal force, and that a constant and intimate friendly contact is maintained between the house-masters and their prefects and between the prefects and other boys of all ages. In a word, the system has grown. The example of this school is invaluable because it shows (1) that very different results can be obtained

by apparently the same routine; (2) that the virtues of the public school product do not necessarily depend on the severity of its prejudices or its punishments; and (3) that an original and vital tradition can be established in the course of a few years.

It is difficult to compare a school and a system such as we have described with a pioneer school, in which self-government is in actual existence, because it is almost impossible to say how far the obvious differences are due to self-government and how far to the other features of a pioneer school. One can but give one's own impressions.

Probably the first thing that strikes a visitor to Frensham Heights, apart from the beauty of the place, is the spontaneous friendliness of everybody and the happy relations existing between boys and girls and between staff and children. To anyone brought up on the old methods, the combination in one system, of runs before breakfast, compulsory showers, and successes in games and examinations, with co-education, self-government, and a time-table which includes such things as gardening, weaving, forge work, eurhythmics and riding, must indeed appear remarkable. Yet to those engaged in the working of it, it soon becomes the most natural thing in the world. In spite of all its uniqueness the children are the same children as you will meet in other schools, with perhaps an added gaiety and vigour, and although there can hardly be a school in the country where there is less 'cliqueness' or intolerance, or more variety of types, there is none the less a very definite and healthy public opinion both as regards character and contact.

The spirit of self-government animates the whole organism. There is the School Council, the School Assembly, the Companies, and the opportunities afforded for the free expression of views in morning Talks, and by the staff or visitors at the Sunday services. In this way the children are constantly being trained to consider all sides of a question, to use their own judgment, and to strengthen their sense of responsibility. Though this can never be a substitute for the exercise of authority by the staff, every effort is made to make the self-government as real and effective as possible.

The School Council has passed through several experimental forms, and now consists of the Head Master, two representa-





SCHOOL MEETING, FRENHAM HEIGHTS







tives elected by the staff, the head boy and girl, five councillors (seniors), and four junior representatives (under fifteen). The head boy and girl, councillors and junior representatives are elected termly. The councillors have disciplinary power, but the junior representatives have not. All proposals for the alteration of school procedure are introduced at the Council Meetings, held three times a term. The council has power to determine all matters other than rules regarding health and essential routine, which are called Head Master's rules, and cannot be changed. Any measure approved by the Council is communicated to the School Meeting, which all attend, at which all have the right to speak, and at which the head boy and girl act alternately as Chairman and Secretary. At present the School Meeting can, and often does, reject a proposal of the Council.

The Council is also the supreme judicial power, but most of the judicial work of the school is carried out by the companies. The school is divided into seven of these companies, each of which has a member of the staff as adviser, and each company is responsible for the welfare, progress and behaviour of its members. In allotting children to companies an attempt is made to keep an even balance between the number of younger and older children and of boys and girls in each. The companies, which are named Argonauts, Eagles, Mountaineers, etc., meet daily in their company room after Morning Talk and if anyone has been told to report by a councillor, or member of the Staff, it is then that he does so. The case is then considered on its merits by the assembled company, the culprit is asked for an explanation and, if it is considered necessary, an appropriate punishment, usually some kind of community work, is awarded. In case of a serious offence or a rebellious attitude the case may be handed over to the School Council. Naturally, personality counts for much, and it is noticeable that children are far more afraid of being reported to a company with a stern adviser than to one whose adviser is more lenient. The chief drawback to the system of reporting to companies is that it entails a certain amount of delay and elaboration, which trivial offences do not always seem to warrant, but the children are distinctly averse

to being reported, and companies often go for a month or more without having one.

The company is also responsible for the end of term reports on its members' conduct and these, surprising as it may appear, are remarkably fair and helpful, and are accepted as such by the subjects themselves. Here are three examples from last term:—

#### END OF TERM REPORTS

##### EASTER TERM, 1929

1. Girl. Age 14.8.—In spite of her rather lofty attitude towards the world at large, we all regret the loss of one of our most lively, cheerful and attractive members. Has ability and independence and the work she does is generally good.

2. Boy. Age 12.1.—Behaviour can be quite good, but he still has childish lapses and is too ready to put on a rather pert air of innocence when corrected. His work has been a great improvement this term.

3. Girl. Age 14.—Is steadily improving in her attitude towards her fellows, but still needs to keep a tighter grip on her tongue and temper. We feel, too, that her actions are not always a true indication of her feelings, and that she should, therefore, be encouraged to give a true expression of herself at all times.

It is interesting that, although we get boys complaining that they would rather be dealt with on the spot for a trivial offence (as in practice they usually are), they seldom, or never, dispute the justice of a Company's verdict. There was, indeed, a case quite recently of a senior who obstinately refused to admit his fault, i.e. disobeying an order from the staff, even after a half-hour's interview before the School Council. But a day or two later he spontaneously told one of the staff that he had been thinking things over and that the episode had made him see the community's point of view in a way that had never occurred to him before.

As to the School Council, the Head Master and staff are unanimous in their admission of its usefulness. It takes its function seriously, the councillors make a declaration before the school on taking office, and they are definitely proud of the system itself and jealous of their rights. For instance, the Head Master recently gave out in Morning Talk that not more than three visits a term to Farnham would be allowed, and at the next Council Meeting he was challenged with the statement that such a notice was one about which the School Council might profitably have been consulted.



As to the School Meetings, these are both useful and amusing. All kinds of unexpected people speak, though naturally much depends on the readiness of the chairman and points of procedure are frequently questioned by the staff. At the last School Meeting we went through about fifty regulations, which had accumulated in the course of two years, about such things as not riding bicycles in the school courtyard, wooden guns, no fountain pens being allowed for juniors, etc., the majority of which were recommended for abolition. Before the meeting the Head Master gave a brief explanation of the difference between (a) necessary rules, i.e. rules making a legitimate act an offence (there is nothing wrong in climbing a rope in the gymnasium, but as the school cannot take the risk of your breaking your neck, a rule must be made to prevent it), and (b) rules about actions which all should see are wrong in themselves. (It should not be necessary to have a rule about blowing your nose in your handkerchief!) On the whole the School Meeting showed a very fair judgment in its retention and abolition of the said rules, as it habitually does in its election of councillors.

In conclusion we add a summary of the main arguments in favour of self-government as we find it, and of the chief lessons we have learned as to its working.

#### *Points in Favour of Self-Government*

(1) It creates a sense of responsibility in the children and a spirit of co-operation, in place of antagonism, between children and staff.

(2) It gives valuable training in psychological insight, in the appreciation of character and of other people's points of view.

(3) It is a valuable training for democratic citizenship, giving opportunities for speaking in public and forming judgments, and a knowledge of business and committee procedure.

(4) Self-government, or the appeal to the good sense of the school and of individuals, seems preferable to an honour system. The latter may be very effective, especially with small boys, but we feel that a boy's honour should not be dragged into every question of school life, where as a rule points of convenience and not of morals are involved.

#### *Comments on Points of Procedure*

(1) Self-government can never be a sub-

stitute for personal influence and example. In all the great schools tradition has grown up gradually through the influence of personalities.

(2) There are certain fundamental matters, such as health regulations, serious moral questions, etc., which the children should not be allowed, and would not wish, to deal with. Although the self-government allowed must be really effective, the children must have a clear consciousness of a solid wall of authority in the background.

(3) Self-government should never be imposed as a stunt, but might best be introduced in small ways, preferably by appointing a committee of children to deal with some specific problem, when it arose, e.g. a property committee to deal with an epidemic of borrowing. Before extending the system, the co-operation of the staff and leading children should be invited, and their keenness aroused in private talks. It is better to proceed slowly and extend the children's powers only as they show themselves fitted for increased responsibility.

(4) Junior representatives are invaluable on a council, but it is unfair to give juniors disciplinary powers that they are not strong enough to wield. Give them responsibility, but not authority.

(5) Children cannot be expected to become enthusiastic about self-government unless they feel it is a reality. Consequently, although there must always be a sphere beyond their jurisdiction, outside that sphere the school council, though not the whole school, should be given real legislative and executive powers. The head master will, of course, always reserve his veto, e.g. the Head Master of Frensham Heights vetoed the election of a new boy to a certain committee, because he did not wish any child to hold office during his first term. But the children should be brought to feel that the staff welcome all their views and will, if possible, allow their decisions.

J. V. COOPER, member of staff.

#### **Rendcomb College, near Cirencester, Glos.**

The following account has been written by a visitor to the school:—

The wisest heads nowadays know that true discipline comes from within and not from without. As soon as children are old enough to see the end towards which they are working, and accept responsibility for it,



their efforts will be made with an energy and an orderliness which imposed discipline can never achieve. This responsibility too can safely be laid upon them at an earlier age than would be thought possible. This has been proved, among other places, at that interesting school, Rendcomb College, where more than forty elementary Gloucestershire schoolboys, with others who pay light fees, make a boarding school of about sixty boys aged up to eighteen. These boys learn to govern themselves in a very full and novel sense. Prefects, of course, there are, if only to rule the smallest boys; but after a short period of juniority a Rendcomb boy earns something quite different in a full citizenship. This permits him to take his place in the Meeting, by which many of the College's affairs are directed. What appears to be the most important part of the routine work of the Meeting is the budgetting for and raising taxes for certain necessary expenses—games, entertainments, periodicals, sports, and so on. The work is done by appointed officers and sanctioned by the Meeting, and the terminal balance-sheets, published just before the holidays, with the estimated expenditure overmargining, as is noticed in most cases, the actual expenditure, are an object lesson to many households, and a proof of the capacity of the boys for such responsibility. Few bits of practical education can be more valuable than such lessons in the handling of money.

But the meetings do not touch matters merely financial; manners, morals, legislation, times and places are all involved, and where expenditure affords one lesson, other matters afford more. Occasionally some crisis or serious event proves, as such experiences have always proved, how early the seed of grave responsibility can be sown to produce an instant harvest of trustworthiness and judgment. As a corollary of this service which is freedom, this freedom which is earned by service, the Rendcomb boy never seems to need to 'let off steam'. The steam is all happily employed in the day's routine. In one room the 'servers' of the week are laying out tea; another group is in the library; in a third room a number of boys is listening-in to an account of an international football match, while others are playing draughts or chess. In the evening there may be dancing, music, or a discussion. At a boys' discussion on the

value of poetry, the writer heard sensible views expressed without hesitation or display.

Teaching hours pass pleasantly. The staff seem an enviable company of people, all the more so because they are seldom daunted by that customary school terror: an epidemic. Those who have studied the psychological results of freedom in schools are aware of another corollary: that sickness can be almost entirely banished. It is a plain fact, which will be attested by those who know, that children who are really 'free' literally cannot be bothered to be ill.

R. A. RAVEN.

#### **St. Hugh's School for Boys, Lincoln**

The system of discipline known as Stars and Stripes, which has been followed in schools for over thirty years, is designed to deal with each boy or girl individually. For some extra effort on his part, at work or games, the boy is awarded a quarter or half star, while for neglect of duty, after fair warning, he receives a stripe, whole and entire, two of which cancel one star. When he has six stars without an intervening stripe, the boy is entitled to a star prize at the next distribution; on the other hand six stripes, without a star, renders him liable to a distressful interview with the Head. The chief merit of the system is that all boys have equal opportunity for reward according to ability.

At St. Hugh's, Lincoln, the method is worked in conjunction with the House system. The three Houses compete termly for a shield, to be won by the House having the largest balance in its favour when stars and stripes are totalled up at the end of Term. This is an additional spur to boys to put out their best for the good of their House, and it acts as a wholesome brake upon possible wrongdoing. The boys develop great keenness, for they realise that slacking is detrimental to their fellows. For every stripe means the loss of half a star to the House, and may be the deciding factor for gaining or losing first place, since it is not the largest number of stars piled up that counts, but the largest excess over stripes. It can easily be seen how this draws out the best spirit of co-operation among the boys, and knits those of a House more firmly together as a unit in a spirit of friendly rivalry against the others.



It may be objected that though no doubt the theory of each boy being able to win a prize according to his ability is very good, in practice the stripes negative all chance of this. It is not the case. Three or four star prizes are won each term, and not by 'Little Erics', but by normal, healthy boys. After all, each receives his stripes or stars on his own merits, and it is not really difficult for a boy, particularly when his House honour is at stake, to refrain from ragging where ragging is not permitted, or from eating his tuck in class.

J. C. M. EDWARDS,  
former member of staff.

**St. Trinnean's School for Girls, Dalkeith Road,  
Edinburgh**

Our School has been self-governing ever since it began seven years ago. The children decided to call their governing body a Senate. It consists of 12 prefects chosen by the school (all children who have been a year in the school have a vote, if over 9 years of age). Each group also votes for a group captain and these captains assist the Senate. In order to forge a close link with the Junior School, the prefects appoint sub or attached prefects whose privilege it is to be especially attached to the Junior Houses; these girls may be chosen from any senior group, but only members of the most senior group are eligible as prefects.

Senate meetings are held once a fortnight, and minutes of all meetings are kept. The Principal attends these meetings at any time if requested to do so, and any member of staff may also attend in the same way. The Minute Book is kept in a central place and may be referred to by staff or Senate.

The school is divided into houses and each house always has at least two prefects; to make this possible, prefects have very often gone from one house to another, as they feel that the needs of the school must come first. To make this transference has meant very real self-denial, as our house spirit is very keen.

The Senate deals with all matters of discipline, lost articles, etc. It makes all regulations, and has made them as need arose. These are not numerous and are divided into Rules for Convenience and Rules for Danger.

The method of dealing with offences has gradually changed. At first the only idea

seemed to be either to set 'lines' or give sums as punishment. On one occasion a junior girl was found hunting in the Library for a poem called *The Negro*, as the prefects had given her 20 lines to learn out of it. Further investigation proved that it was Milton's *L'Allegro*! This story, told to the Senate, helped them to see how unwise such a punishment was, and led to an interesting discussion on the value of punishments. The child in question suffered much tribulation, and the prefects themselves realised that they had been too severe, the punishment thus defeating its own purpose. This junior still dislikes *L'Allegro*. A sentence occurring in a paper written by one of the Senate after this little episode may here be quoted:—"Unless the prefects themselves are perfect and have never since they got the badge done the things under discussion themselves, they have no right to condemn others for doing them. Therefore the Senate aims at never doing a thing that will bring reproach upon itself for having corrected it in others".

Such methods of discipline as the setting of lines have now been left far behind, just as have fines for lost property. We have no punishment now: a bad mark against the House is all that is required; and that even is seldom given. All marks given may be 'worked off' if a fortnight elapses before a second one has to be given. This means that very rarely are any marks standing against any house at the end of a term. Good marks of course also go to the House, and when the Senate noted a too great eagerness to get good marks, they arrived at an excellent idea. Good marks used to appear along with the girl's name on a sheet in each house; now no names appear, but red and blue stars to represent head work and hand work are shown. Undoubtedly the key to the success of the Senate consists in the pride girls take in their house. The house committee is the governing body there, and consists of house mistress, prefects and a small committee representing the various groups.

Short illustrations may be given of the way in which the prefects deal with offences. Two juniors finding themselves in the greenhouse one day discovered a fine ripe tomato. Yielding to temptation, they ate it, and were caught in the act by a prefect. She talked to them kindly but quite firmly about the nature of their offence, and they repented



in tears. On their repentance, she told them that the episode was over and done with, and she let them see by her behaviour towards them that it was. But she remembered, and watched these two, doing everything she could to help them to improve their behaviour all round. On another occasion some children of 12 years of age took pepper to a class, with the result that a number of them sneezed, and the mistress thought that they had colds. The prefects heard of this, talked to the offenders, and allotted punishment as follows: As they had behaved badly, the mistress could not waste her time on giving them the next lesson, so instead they would have to write out their own thoughts, the Principal's thoughts, and the mistress's thoughts, on the subject. Thus they realised what they had done, and how others felt about it. One child's thoughts began: "My thoughts on this subject are not what they were this time last week!" She went on to show how hurt the mistress must have felt, after preparing an interesting lesson, when it could not be given on account of sneezes. One other incident when girls who were out for a walk bought sweets, was also wisely dealt with: the girls were allowed no sweets for a certain length of time.

C. FRASER LEE, Principal.

#### Summerhill School, Leiston, Suffolk

Summerhill brought to England the name *Schulgemeinde*, and for five years we have had a *Schulgemeinde* every Sunday. The youngest pupils still think that the name is Sugargemeinde. Staff and pupils were members, each with one vote. All laws were made by the assembly, and all breaking of law was dealt with by the *Schulgemeinde*. No, not quite all. I think of Henry, aged 13, who had a pet puppy. As his mother put it: "He is *so* fond of animals!" One day I heard a commotion on the front doorstep. Henry had been seen to pull out one of the puppy's whiskers just for fun. Various incensed children were shouting: "Call a *Schulgemeinde*!" Then I heard a girl of eleven say: "Don't be fools. Fat lot of good a *Schulgemeinde* will do. This is a case for Neill and psychology". And it was.

In the main the rules were kept, although on occasion I tried to get individuals to break the laws. In fact, self-government was a continual miracle. I marvelled at it, and I keep on marvelling at it.

Edgar came to us expelled from one of the Big Four public schools. Age 16, bad lad. Up against all law and order. Told me that he would like to blow up the whole school and garden. Now one of the *Schulgemeinde* rules was called the Going Down Town rule. Pupils had to go down town in twos. Six weeks after his arrival Edgar came to me, saying: "Will you give me permission to go down town alone? I want to buy something and nobody will go with me". It was a wet day. "I can't give you permission," I said. "I don't make the laws. But . . . why not sneak out the back door? No one will twig you." "I won't," he said. "Guess I'll have to put it off till to-morrow". And he did. Incidentally that lad is now one of our most social assets.

Similar cases were always occurring. Moreover there was an entire absence of bullying and injustice. Children are cruel only when they have fear in their lives. The sadistic boy just mentioned was not a normal boy. He is now . . . nearly.

The school grew from five pupils to thirty-six, and the old *Schulgemeinde* ran on. And the Sunday meeting became a hell of noise and confusion. Worse still, it became a police-court, and weary hours were spent arguing about whether Bobby or Jimmy broke the window. I endured it for months, hoping for a solution from the older children. None came. So one day in a fit of despair I became a Mussolini and abolished the *Schulgemeinde*. Result: general delight. For a whole term we had no government. In the main the old laws were held automatically. The children enjoyed themselves very much. Summerhill became a first-class hotel. Hefty lads would sink into my pet armchair. It was the adults who began the agitation for a new government. We called a meeting. Everyone agreed that the school was now too big for a *Schulgemeinde*. After a breezy meeting it was decided to try the national form of government, and several pupils and staff offered to stand as candidates. It was agreed that the government should consist of four pupils and two staff. An election week followed with posters and abuse.

That was six months ago. The new government has been a great success. It makes laws and posts them up. Any citizen has the right to call a general meeting to challenge any law. The government deals with law-breaking. A *Rulegemeinde* is called,



but the children call it a court. Six citizens are chosen as a jury. There have been many trials, but in no case was there any harsh punishment. Two boys chucking sods: punishment, dig seven yards of sods on the hockey field, levelling it. Lad of fifteen (a problem) running up debts in the town: punishment, to be considered a baby and escorted down town by his fellow pupils. But he ignored the punishment, and the matter will come up again.

Any system of self-government in a school with mixed ages must in practice become a kind of benevolent authority on the part of the older pupils. For small children are not law-makers. On the other hand when the proposal has come up repeatedly to deprive all children under eleven of the vote, the youngsters have suddenly become social units and have protested vehemently. But then the matter becomes psychological. The seven- and eight-year-olds are angry not at being deprived of the vote, but at being deprived of what the vote symbolises.

A. S. NEILL, Principal.

**Tower Hill School, Wilmington, Delaware, U.S.A.**

When a school becomes the centre for the self-initiated, self-directed activities of its students, the question of discipline, in the sense of conduct, seemingly disappears. At least we have found this to be true at Tower Hill School. The children are living in a natural free environment, purposing and planning, and experimenting and executing their plans in much the same manner as adults are doing in the outside world. Just as those persons in the adult world, bound by economic or other pressure or by a purposeless, aimless existence, to do the uninteresting, monotonous, or unnatural, require rigid discipline, so in a school of the old type that depends upon external forces and rigid form and setting for the control of its pupils, the child becomes the victim of a number of adult imposed rules which result in all the old bugbears of so-called discipline. By substituting wise choosing and planning, interesting activity, pride in achievement and co-operation, the modern school finds that no rules are necessary.

The General Students' Organisation of Tower Hill has charge of all the activities outside the classroom: athletic, civic, social, etc. This organisation meets once a month and it is here that the policy and spirit of the school take form. Some of the many activities that have been sponsored by this

organization during the past two years are: the Christmas activities in which every child of the school has a chance to share with someone less fortunate; the Red Cross and Junior Cross subscriptions; a campaign for new bleachers for the athletic field; the management of all athletics, including the purchase of equipment; the conducting of a school bank in which all school money is deposited; the planning and supervision of all student entertainments and dances; and the caring for visitors to the school through a system in which the members of the school become "officers of the day".

In addition to the General Students' Organisation, which is composed of pupils from both the lower and upper schools, each home room has an organisation which meets weekly in an advisory period to form policies of general conduct in the classrooms and halls, cares for the home room, and makes decisions about any questions of conduct that come up. The school also maintains two Advisory Councils, one for the boys and one for the girls. When any unusual problems of conduct, such as leaving the school grounds during school hours, smoking, poor school spirit and the like, come up, they are referred to these councils. Recently one of the boys decided he would not attend the annual Father and Son Dinner, and was showing a poor school spirit generally. The Advisory Council decided that he needed kindly treatment more than anything else, so everyone lent their best efforts to make him feel happier, and in the past three weeks he has considerably improved, having already earned a regular place on the school baseball team.

Of course, Tower Hill, like all other schools, has the occasional problem of the maladjusted child — mentally, physically, and more often, emotionally. These cases require special treatment. Grade meetings of the parents and teachers, adult study groups, individual conferences, and work with a mother specially trained in child psychology, are some of the means we have found beneficial. We have also found that by substituting pride in individual achievement and group consciousness for competition, we have made a big step toward solving problems of conduct. The child then becomes interested in doing his best for its own sake and is happy in accomplishing what he sets out to do.

EDNA REED, member of staff.



## Elementary

**Medburn Street L.C.C. Infants' School, London, N.W.1**

In an ideal school there is theoretically no question of discipline. Few of our schools are ideal and the question of discipline arises because of the lack of harmony between the child and his environment. Generally speaking the fault is not with the child but with the school and teachers. Our educational outlook is even yet not broad enough, and the most enlightened teacher may find herself curbed in certain respects. Limitations due to lack of equipment, unsuitable buildings, and a certain amount of "red tape" exist in most schools. The first conflict arises because of the different point of view held by the teacher and the children. To the little child all things are possible and he sees no reason why he should not make sand pies or play with toy trains all day long; but the teacher with a more limited view of the purpose of the school, and handicapped by its equipment, endeavours to introduce the child at the first opportunity to what is traditionally known as "education". We need to rid ourselves of unworthy tradition and to base our educational system on the real life interests of the child. If we can do this, many of the disciplinary troubles we now meet with in our schools would never appear.

Let us first consider the child who shows no interest in any of the materials provided and has no desire to join in the activities of the other children, preferring to sit apart by himself. Lulu was this type of child. Nothing in his school environment seemed to interest him. One day he asked if he could bring his new puppy to school. In the afternoon Lulu and 'Podgy' arrived together, and a new era began for Lulu. Next day Podgy arrived again and an exhaustive search was made through books in order to find pictures of dogs. Lulu's interest in picture books was aroused, and gradually this interest was transferred to other branches of his school work.

The defiant or stubborn child is often one who is petted at home and who desires to attract attention to himself at school. If he obeys a class order he does not get the notice taken of himself to which he is accustomed at home, but by disobeying the order he achieves a certain distinction. Notice accentuates the fault and it is often desirable to

avoid giving attention to these offences in class. A few words in private will not give him the notoriety he seeks, but will show him that his fault has not been passed over. It is possible for a child to behave in a similar manner because he is repressed at home. In such a case holding a position of responsibility for which he is especially suitable may have the desired effect on the child.

Some children are quite ready to do the work provided, but wish to select their own time, whether it is convenient or not. Sometimes a child wants to sit in the room and read a book while the others go into the hall for music. It may be either that the child is very much interested in reading at the moment, or that he is not interested in singing. He could be told to bring his book and sit in the hall while the others sing. Micky was allowed to read while the rest of the class sang. Half way through the lesson the class were allowed to sing "Pack up your troubles in your old kit bag". Micky's face appeared round the corner of the piano and he said "Can I come?" "I thought you didn't want to sing." "I do now. I didn't know you were going to sing those nice songs." Handwork makes a very strong appeal to most children and some are loath to leave it. If the child knows that his work is going to be taken care of and that he will be able to go on with it the next afternoon he will be more ready to put it away.

The vicious child who interferes with others and spoils apparatus is another great problem. It is generally a good plan to give such a child a responsible position. Arthur was found to be the offender when coats and hats were discovered continually on the floor of one of the cloakrooms. He was made responsible for tidying up the cloakroom. He liked this job so much that he was discovered throwing the hats and coats on the floor in all the cloakrooms in order to make the job last as long as possible. He lost his position, but in trying to win it back again he developed a great regard for the property of others. The child who destroys materials can often be taught to take an interest in these by being made responsible for the tidiness and good condition of the apparatus.

The self-assertive type of child who is naturally a leader frequently gives trouble when asked to be one of a group. He sulks or does his part of the work badly. He is



socially undeveloped and more activity along social lines is necessary. In news time this child always has some news; he has seen all that others have seen; nobody's news is news to him. He must be trained to be one of an audience. If as a member of an audience he persists in interfering he should be asked to take some work and go apart by himself.

These are only a few of the many problems found in school. Whenever trouble arises our first duty is to discover the cause and to remove or mitigate it as far as possible, always remembering that even the smallest child will obey an order more readily if he understands the reason for that order being given. We on the other hand should take care that orders are not given without a good reason, and that always we treat the child with the respect due to him as an individual.

M. WELLOCK, Head Mistress.

**Sebbon Street L.C.C. Girls' School, Islington,**  
*London, N.*

The aim of the school discipline is that each girl shall so order her own conduct that self-government may be the keynote of control throughout.

Prefects are voted by the girls, and to each is assigned a definite duty, e.g. one prefect is in charge of the Hall, another of a cloakroom, a third of a staircase, and so on, acting under the Head Prefect. The lower classes have a number of 'choice' periods, when they get on by themselves with certain allotted tasks, not of necessity working all at the same time at the same task. They soon come to understand that they must not shirk or waste this time; and they are allowed to discuss the work quietly among themselves. Thus a purposeful independence is engendered, together with mutual helpfulness; and the habit of self-control is early fostered.

The upper classes move from subject-room to subject-room, and are always expected to look after themselves on the way. Being granted freedom, they know that they are responsible for orderly passing to and fro. They are also 'on their honour' to complete the current assignments to the best of their ability. Each girl is trusted to fill in her own weekly record of work done, and it becomes a coveted honour to move up a grade as soon as possible. For example—a

backward and difficult girl was kept back in the lower school on account of untrustworthiness, and definitely told the reason. Next term she was promoted on condition that she justified the promotion by steady application and honest endeavour. The result was that she responded, and earned another remove at the end of the half-year because of the good spirit in which she had worked. Specially good work is rewarded by the girl entering her name in the Excellent Book. Throughout, an appeal is made to the higher instincts and to a girl's own sense of what is right and fitting.

The individual work carried on is a valuable stimulus to the girls being both trusted and trustworthy. They are encouraged to apply practically the school motto: "More is in you", and, by their conduct, to build up good characters for themselves, and a worthy tradition for the school.

The splendid co-operation of the staff creates an atmosphere in sympathy with the great aim of developing "self-knowledge, self-reverence, and self-control". Staff meetings are held from time to time as occasion arises.

On the last day of each term we hold a special "Leavers' Service", by which we seek to emphasize that the school discipline should encourage girls to follow an ideal when they leave school, an ideal of true service and of the dignity of good work.

J. A. JACK, Head Mistress.

**Winnetka Public Schools, Illinois, U.S.A.**

The word "discipline" seldom occurs in Winnetka—it assumes a point of view at variance with that held by our group: that of teacher-domination, of external repression, and of punishment for "misdeeds".

Yet Winnetka children are human. Anti-social and personally harmful behaviour is just as likely to occur among them, if they are unguided, as among any other children. And of course, in spite of our best efforts, it does occur in individual cases and occasionally in groups. We must, therefore, not only try to set up conditions which produce desirable behaviour, but have a plan of action when, in spite of these conditions, undesirable behaviour occurs.

Let us first consider our efforts to set up conditions in which undesirable conduct is not likely to occur. Four elements enter



into these conditions: vital interests; self-direction in work; self-government in school activities; and a programme in which plenty of outlet is given for children's energies and wholesome desires.

Children are naturally curious about the world in which they live, its nature and processes. This curiosity is basic for all independent learning, and, if allowed to develop, its driving force continues through school, needing only the guidance of a teacher. Only when it is thwarted and repressed does learning become drudgery. This native interest is fostered in all possible ways. It is stimulated and led into channels related to school work. In this way, the impetus for learning comes from within the child, rather than being imposed as teaching from without.

Self-direction in work is characteristic of every form of individual instruction. It is especially characteristic of the Individual Technique (the so-called "Winnetka Plan"), where the child sees his entire school course laid out before him in very specific achievement units to be mastered at his own rate. The teacher makes no assignments, and is therefore his helper rather than his task master. He feels a personal responsibility for his own work. Consequently the antagonism which under the traditional system tends to exist between pupil and teacher (even when they are personally quite friendly, like opponents in a game) disappears. In its place comes a spirit of co-operation. Usually Winnetka children are as well behaved when the teacher is out of the room as when she is in it, and there is a genuine *camaraderie* between them and her.

Self-government applies to the school committees, on one of which every child serves. These committees make rules for the fair use of the playgrounds, plan assembly programmes, and take on many school responsibilities, such as keeping plants watered, caring for the school museum, selecting material to be published in the school newspapers, taking charge of school supplies, and so on. Self-government has nothing to do with trying or punishing offenders; it is a means for helping children to feel their responsibility for the school and its welfare. They are participants in a joint undertaking.

Natural outlet is given for children's

energies throughout the programme of group and creative activities. The individual work itself is active rather than merely receptive and, by the avoidance of class explanations and recitations, it clears time for the activities programme. Half the morning and half the afternoon are given over to group and creative activities. These include creative dramatizations, self-expressive art and writing, music, organized playground work, non-academic discussions, committee meetings and assemblies, and projects. The projects involve activity and construction, and call upon the originality and initiative of every child. Such activities satisfy much of the child's natural desire for movement, expression, companionship, and the exercise of his own special powers, whereas these same activities when repressed from without lead to undesirable conduct.

There is, furthermore, an attempt to make children conscious of certain ideals of conduct and to help them measure their own behaviour in terms of these ideals. Each child has an "attitude chart," to show the degree to which he has achieved group spirit, work spirit, orderliness, initiative, self-reliance and courtesy. The section on group spirit, for example, consists of the following five paragraphs:—

"Enjoys working with others to make the group better. Never hinders group activities. Interested in the activities of the whole school.

"Co-operates willingly with others in work and play. Is often helpful in groups outside of his own room.

"Usually co-operates with his room group in work and play.

"Slow to co-operate with room group in work and play. Sometimes hinders group activity. Is helpful in small groups of special friends.

"Does not co-operate with group in work or play. Is selfish."

Every six weeks child and teacher confer as to which paragraph most nearly fits the child. When agreement is reached, that paragraph is checked. The same procedure is applied to each of the other items on the attitude chart. This conscious attempt to reach clearly specified goals of conduct, and the analysis of one's own behaviour in terms of these goals is, we hope, a means of constructive self-discipline.



We have begun research as to the kinds of school activity which are most effective in bringing about what is perhaps the most fundamental of the desirable social attitudes, group consciousness—an intimate realization of the fact that one's own welfare is integrally bound up with that of his fellows. Now gropingly, but we hope later with light, we are organizing activities with the specific purpose of developing this sense of social responsibility.

While these attempts to avoid the usual school causes of misbehaviour, and to stimulate desirable attitudes and actions, are, on the whole, effective, some children still do undesirable things. When this occurs, the offender is removed temporarily from the group—not as a punishment or means of discipline, but to protect his fellows. As soon thereafter as the teacher's responsibility to the rest of the class permits, she interviews the child, alone, in an attempt to get at the cause of the misbehaviour and to eliminate that cause.

Sometimes it is not easy. We therefore have a Department of Educational Counsel. This department is like a child guidance clinic except that it is an integral and formative part of the school system. It consists of an educational counsellor for each elementary school building—a trained psychiatric social worker who is also an experienced teacher; the part-time services of a psychologist, a psychiatrist, and a pediatrician; and a department secretary. The department conducts regular training classes for teachers to help them to understand children's behaviour and the adjustment of their difficulties; it gives advisory service to teachers and principals concerning children who present minor problems; it studies and suggests treatment for those children who show the greatest need of adjustment; and it helps the parents of these children through frequent conferences and recommended readings.

As an example of one way in which the department functions, instead of "disciplining" a child who was constantly "showing off" and creating disturbances, the baffled teacher recently referred the child to the educational counsellor. An investigation revealed the fact that a badly crippled younger brother required all the time and attention of the overworked mother. The misbehaving child was starved

for affection and much of the obstreperous conduct was a bid for attention. When the teacher understood the case, she gave the child wholesome means of getting the respect and attention of his fellows. She gave him some of the personal affection he craved, and the undesirable conduct ceased.

Then there was the case of a little girl who was always out of her seat, moving about, going to the bookcase, sharpening her pencil, putting things in the waste basket, "leaving the room", and so on, to the teacher's distraction. The teacher sought help in getting at the cause. A hyperthyroid condition was found, and medical aid obtained. Legitimate activities were furnished by the teacher whenever restlessness became apparent. The child was helped and understood, not "disciplined".

Our effort in Winnetka, to sum up, is to substitute for "discipline" real interest in learning, self-direction, wholesome outlets, character objectives, and an understanding of the causes of individual behaviour.

**Carleton Washburne**, Superintendent of Schools, Winnetka, Illinois, and

**Frances Dummer**, Director of Department of Educational Counsel, Winnetka Public Schools.

## Secondary

**Addey and Stanhope School for Boys and Girls**, *New Cross Road, London, S.E.14*

I am trying to think why I find it so difficult to write a few lines for *The New Era* on problems of discipline at Addey and Stanhope. I think it must be because there is really very little to write about. Our boys and girls very rarely break rules. They break records occasionally; school furniture very often; but rules, very seldom. That is because we give them very few rules to break. Instead of giving them a code of externally-imposed regulations, we try to get them to set their own standards of what is reasonable conduct.

There are no set rules, for example, on such a subject as talking. Naturally you do not talk to your neighbour about tennis while a teacher is talking to you about trigonometry; that is a question of your own good manners rather than a set school rule. And though you may speak to your neighbour about the work you happen to be doing you must not do it so loudly as to disturb others



who are working—not because there is any rule against it, but rather because your sense of fair play to others forbids it. On the other hand, you may make (almost) as much noise as you please in cloakrooms; clearly you are not hurting anybody.

If we were perfect, perhaps we should need no rules at all; but we are not perfect, and we are numerous; so we cannot avoid regulations altogether. We do the next best thing and limit their number as far as possible.

Just as our rules are not cast-iron, so our methods of dealing with offenders are various. If a boy (or girl) shows up homework which has obviously been scamped, the remedy is to refuse to accept the work and to make him to do it again, more carefully. If he talks during School Assembly, exclude him from it for a few days. If he breaks apparatus in the laboratories through careless disregard of instructions, make him pay for new apparatus (on the instalment system if necessary, so that *he* shall pay, not his parents). If he leaves his property lying about the school, make him pay a fine of one penny before he retrieves it (this is one of the few cases in which we have an absolutely automatic penalty for an offence). And so on.

But if his sins are persistent, or if he commits anything of the nature of a moral offence, then a more difficult problem is created. No rules are possible now; each case has to be treated on its merits. A private talk with the form teacher will be the first step; if that fails, one with the Head Master. The essential thing is to find out what is at the bottom of the misdemeanour. When a delinquent is understood, there is every chance of reforming him. Until he is understood, there is no chance whatever. Most of the impulses which turn a child into an offender can, if only they are understood, be diverted into channels in which they can issue in good instead of bad. Many a class teacher, plagued by a little boy with a passion for throwing chalk about, has solved the difficulty simply enough by converting him into a chalk monitor or a chief scavenger. The teacher may know nothing about sublimation, but may be a good practical psychologist all the same.

If the offender cannot be reformed, it may sometimes be necessary, in the interests of the community as a whole, to suppress him.

Some people deny this. We do not. One is, however, thankful to think that such cases are rare; and that the whole atmosphere and apparatus of suppression is gradually disappearing from our schools.

B. A. HOWARD, Head Master.

#### **The Gateway School, The Newark, Leicester**

The Gateway School is less than a year old. There are at present practically no boys over 16. The present seniors were not recruited as members of the Gateway School, but as members of a Junior Technical and a Junior Craft School, in one of which they had already passed one or two years, and from which they were transferred as a matter of expediency. It would be better therefore to talk about our discipline as an experiment.

To my mind discipline cannot be separated from tradition, organisation or atmosphere. We are still only beginning to create a tradition, to build up an organisation. Our discipline, therefore, is largely atmospheric. I am glad to say that from the start the atmosphere of the school has been a supremely happy one. It follows that disciplinary trouble, except in one or two isolated cases, has been non-existent. We have a system of bad marks for every day offences, but it is very moderately used. It is offset by a system of merit marks awarded for conspicuously good work of any kind. We have no detention of any sort, writing of lines or doing of tasks for punishment out of school hours.

Our boys have regular free periods each week, and regularly work in groups or as individuals away from the supervision of a teacher. Their work involves far more movement about the school than is usual. There is little abuse of these privileges.

The school is divided into four houses, each of which is striving to set a high standard in all respects.

A School Council, modelled on the Leicester City Council, has been founded, and has held four meetings, three ordinary and one extraordinary. Of this Council the Head Master is chairman and the second master vice-chairman. The positions of clerk and deputy clerk are held by boys. Members of the staff, prefects and set captains are members of the Council. (A set ordinarily consists of 10 boys). The



Council has elected from its members 10 committees, as under:

Library	Education
Games	Watch
Camp	Distress
Recreations	Magazine
Finance	Health and Sanitation

The Finance Committee audits the private school funds, and sanctions grants from them; the Recreations Committee deals with all social activities; the Watch keeps an eye on discipline; the Distress allocates grants raised by a weekly collection to aged and sick folk in want.

Every official post in the school, from that of school prefect down to set captain, is being invested with becoming dignity, and its status, powers and responsibilities are being laid down in formal language. Gradually we shall create the tradition, which will be at once evident to the newest newcomer, that to obtain any post of responsibility in the school is an honour to be eagerly coveted and earned only through faithful and diligent service.

In short, we are aiming, not at self-government, but at something far better, co-operative government.

H. C. DENT, Head Master.

**Hornsey County School for Boys and Girls, Pemberton Road, Harringay, London, N.14**

In the Hornsey County School government and discipline are left as much as possible to the children themselves, led by form captains, prefects, and house captains. The procedure for the appointment of form captains may be of interest; similar procedure, but more elaborate, is used in the appointment of prefects and house captains.

The three main steps are: *A.* Appointment in classroom. *B.* Initiation ceremony in private in the Hall. *C.* Investiture ceremony in full school meeting after prayers in the Hall. The nomination, election, induction and presentation of certificate of appointment is carried out in the presence of the class by the form master or mistress. Nomination is by pupils, subject to the approval of the form or other teachers and provided the conduct record is satisfactory. Election is also by pupils, either by whole classes or by sexes as they may decide. If more than two girls and two boys are nominated, the number is reduced to two by

voting for the rejection of the excess over two; those rejected may take part in later voting. Then by direct voting, by ballot or otherwise as class decides, for one of each pair. If only one boy and one girl is nominated voting is unnecessary. Names are written up when elected, and captains receive copies of their declaration.

Induction follows on the same day as the election, captains expressing their desire to serve, the form teacher declaring them elected, and the form accepting their appointment and promising loyal support and obedience, either in a form of words or in a free speech, through the vice-captains (boy and girl) who act as spokesmen. The vice-captains are usually the runners-up for the captaincy.

A recent case of self-government is the appointment of a Reading Room Committee, who fixed the weekly subscription and method of collection, arranged a rota of supervision, and considered suggestions of magazines and books.

In dealing with difficult individuals, Prefects and captains may give order or conduct marks, and prefects may give detentions, holding their own detention class and supervising it. The giving of these marks is not very common. Really difficult cases of lying, stealing or bullying (very rare) are sometimes dealt with in class or in full School Assembly, and one of these cases may be quoted here. Three years ago the school was troubled by a boy who rifled pockets and desks, told tissues of lies, and was in other ways a moral danger. At one time the case was so bad that there was danger of expulsion. The whole school was called together; the facts of a series of faults were stated—the boy being present; the possibility of his being a bad influence in the school was discussed; and finally the school was asked to express its view on the question of expulsion. There was a very large majority against it. The effect was to put the school generally on its guard against bad example and bad influence, and to encourage boys and girls to understand the nature of such offences, and the various methods of treatment. This boy in question was physically as well as morally abnormal. He was placed in the care of a psychologist and later left the school voluntarily to join an army band, where he is doing very well indeed. J. A. PIGGOTT, Head Master.



Manumit School,\* Pawling, Dutchess Co., New York

The educational policy of Manumit School includes in its tenets the following statement: "Manumit seeks to utilize group or community processes, in which both students and teachers share, as the basis of discipline." Probably no other single aim of our educational philosophy is so difficult to achieve as is this. Yet the results have been so amazing and so gratifying when we as adults have been able to refrain from employing the coercion that the strong can always exercise over the weak, waiting instead for social pressure to bring about the desired results, that no vestige of doubt remains in my mind as to the soundness of the principle.

Three recent incidents in our school life will serve as brief illustrations. Nora was a gentle, nicely behaved little girl of ten who had been gradually led by a divided loyalty to a modern mother and an old-fashioned grandmother into habitual deceit and dishonesty. Billy came to Manumit as a very dirty, combative, but lovable, bright, and exceedingly energetic young lad of nine. There were few in the category of youthful vices of which Billy was not guilty. Jerry came to us a bully and a liar of eleven whom an over-indulgent mother had permitted to do everything he desired. In each instance trouble soon started, but the solution was frankly put up to the children. Punishments, as such, were not resorted to; rather the pressure of the social disapproval of their own group. Nora was put on trial. Billy was expelled from his group and put on 'silence'. Jerry was given a special project in carpentry to work on, where he might prove that he was capable of sticking to one thing and doing it well. Nora concluded the year by writing a real autobiography in which she described how she had been 'saved' by co-operation. Billy was expelled three times before he could fit into his group and community as an integral part. But his dirty, untidy habits were amazingly improved when the children voted to make him the inspector of cleanliness and order for the whole school. Jerry is just beginning his project in carpentry, but the kind, sympathetic attitude of the children has filled him with the determination to make good.

NELLIE M. SEEDS, Director.

## Conduct Marks

By F. M. Baldwin

(Lecturer in English and Education,  
Stockwell Training College)

Yes, MARKS! That gives it away, doesn't it? It's our old enemy, standardisation. Well, let's do battle with him.

My own experience, as a schoolgirl and teacher, has been that while Order Marks were given for such lapses as forgetting a hair-ribbon for drill, or compasses in a geometry lesson, giving in late or untidy work, Conduct Marks were the penalty for the so-called "moral" offences, such as talking or playing in class (have you ever raced the bubble in your glass penholder with that of your neighbour?), being 'cheeky' to the staff, leaving the building by the cloakroom window instead of by the door! The stupidity of such a system arises from the fact that it inculcates negative discipline and contains two pernicious assumptions. First, that what a child *refrains* from doing is a true test of its character. Second, that Head, staff and parents cannot trust themselves to gauge a child's character without reference to standardised tests. Convenient, doubtless, and saves much trouble, but is that education?

What is often the effect on the child? It learns to follow the letter of the law, not the spirit, to exercise misspent ingenuity in avoiding being 'caught', and later in life to become a 'safe' but only superficially 'moral' citizen.

But we of the N.E.F. want education, not mass production of 'safe' citizens. The remedy? That Heads, staff and parents should continually, through example as well as precept, teach their children the two fundamental reasons for discipline, both in school and life: (1) consideration for others, and (2) the need for favourable conditions for work. Also, that they, in conjunction with governors of schools *and* inspectors *and* Ministers of Education, should cultivate the intuitive as well as the intellectual attitude towards children, should see them whole, lest they crush latent genius or condemn the 'ordinary' child to stupidity in their desire for standardised efficiency.

\* A Labour School.



# CORPORAL PUNISHMENT

## Some Reflections Upon Corporal Punishment

By Susan Isaacs, M.A.

At this time of day, it may safely be taken for granted that the only motive for corporal punishment which claims the serious attention of liberal educators is the motive of 'cure' or 'reformation'. Two questions may then be asked: Does corporal punishment in fact, 'cure' or 'reform'? If so, and in so far as it does so, how can we understand this, psychologically? (With the important correlative—if, and in so far as it does *not*, how does *this* come about?) In this very brief paper, it is not possible to do more than glance at these questions; but it may be fruitful to bring them into relation with some recent developments in psychology.

The verdict of the history of crime and penology, and indeed of social history in general, is conclusive that corporal punishment and bodily degradation are not effective means of moral reformation. So convincing, clear and now generally accepted is the evidence for this that nothing more need be said about it here. There are, it is true, some Head Masters and magistrates who still *believe* flogging to be effective; but their belief does not in itself constitute evidence, since it is rarely supported either by the concrete history of cases or their psychological analysis. Investigators<sup>1</sup> who take the trouble to follow up the later history of flogged offenders, or to find out what happens in the mind of the delinquent in response to the punishment, very rarely recommend the method. The wisest are not, of course, too completely dogmatic as to its invariable failure and harmfulness. Professor Burt, for example, allows that there *may* be occasional instances where the sharp and immediate experience of physical pain may be the needed stimulus to fresh habits and self-control. But he safeguards this admission with every sort of proviso and warning, and looks upon the method as exceptional and the last to be tried.

The detailed study of individual delinquents in recent years has made it quite clear that delinquency springs from definite conditions, of mind or body or circumstance. It can in each case be remedied by finding out what specific conditions led to it, and changing these positively and constructively. Corporal punishment is thus, in the vast majority of cases, either (or both) (a) beside the point; (b) injurious (since it tends to confirm the psychological causes).

(a) It is, for instance, irrelevant in all those cases where the specific offence (or difficult behaviour) is mainly neurotic in character, although even here it may have evil reverberations on the general social attitude of the child. Such are cases of kleptomania, compulsive arson, truancy and vagrancy, many types of lying, enuresis, masturbation and other sex offences, violence, aggression and general intractability. The cleavage between neurosis and delinquency does not, of course, lie along the line of the type of crime, but along that of its psychological setting. Any one of these offences may be neurotic in origin, and, in such cases, corporal punishment is certainly powerless directly, and probably harmful indirectly.

(b) In other cases, it confirms and aggravates the psychological springs of the delinquency. For example, it justifies and develops the Ishmael attitude wherever the offence arises from misplaced personal aims and undesirable group ideals—friendship with older delinquents, loyalty to a gang, heroic defiance of the policeman and the law, and so on; or wherever it springs from 'stepmother' fantasies or real social isolation. Again, in the not infrequent cases among delinquents and difficult children where bodily pain has itself an erotic value, corporal punishment at the hands of the father or his representatives enhances the wish to provoke it, and thus confirms the evil it seeks to uproot.

Such are some of the psychological grounds

<sup>1</sup>V. Professor Burt: *The Young Delinquent*, p. 120 et seq. Also, W. Clarke Hall: *The State and the Child*, pp. 23-31.



for rejecting corporal punishment as a general means of the cure or reform of delinquents and difficult children.

Yet there still are to be found some psychologists who would give the infliction of physical pain a place in the earliest years of childhood, as an integral educative method, for specific behaviour and under particular conditions. Among these, Dr. Watson's view represents a new and very interesting phase of the belief in corporal punishment—and one likely to have a popular vogue under his influence. Let us hear his own words about it.<sup>1</sup>

"I think some fears and other negative responses should be built in. . . . I do not hesitate when children begin reaching for objects not their own to rap their fingers smartly with a pencil. To get the right psychological condition, the parent should always apply this painful stimulus just at the moment when the undesirable act is taking place. If you wait for father to spank when he gets home it is practically impossible to establish a conditioned negative response. Unless negatively conditioned in this way, how else will children learn not to reach for glasses and vases? How can they learn not to touch strange dogs, fondle strange cats, to walk out into the water? But the building in of these necessary negative responses and gentler fear responses, both by the word 'don't' and by rapping the fingers smartly, must not be looked upon as punishing the child in the old sense. The word punishment should not appear in our dictionaries except as an obsolete word, and I believe that this should be just as true in the field of criminology as in that of child-rearing. The parents' object in rapping the child with a pencil is to get it to react in conformity with certain social usages—to behave itself. Why, then, should the parents ever be angry? Why should they ever punish in the old Biblical sense? Such things as beating and expiation of offences, so common now in our schools and homes, in the Church, in our criminal law, in our judicial procedure, are relics of the Dark Ages. The parents' attitude should be positive, should be that of the instructor. We can sum it all up by saying that the behaviourist advocates the early building in of appropriate

common-sense negative reactions by the method of gently rapping the fingers or hand or other bodily part when the undesirable act is taking place, *but as an objective experimental procedure—never as punishment*". (Watson's italics.)

There are thus two points emphasised—the exactly right penalty at exactly the right time; and the mental attitude of the person who inflicts the penalty. (Dare we say, the name he gives to it?)

Now does this mental attitude and exact science of inflicting pain really make any difference to the child who suffers it? Is it thus made less unpleasant emotionally or less seemingly cruel? Is this modern form of the old intolerable humbug, "it hurts me more than it hurts you", really less bad? Does the supposed absence of anger and revenge in the parent leave the child himself equally undisturbed and matter-of-fact? Surely not. The likelihood is that it does far more psychological harm than straightforward anger. The child understands and easily forgives direct annoyance, since he feels like that himself. But this cold, calculating, deliberate hurt puzzles and frightens him, far beyond the extent of the actual pain. He does not, and cannot, understand our reasons and justifications for it, and that his loved parents should behave so is to him merely strange and terrifying.

Watson's moral blunder springs, of course, from his naïve and inadequate psychology, which does not take any account of *the child*, but only of a set of isolated reflexes, each one of which can be dealt with without reference to the others. Even on his own behaviouristic ground, Watson is clearly making a crude technical mistake in assuming that the pain inflicted by other people, and particularly by the parents, produces exactly the same type of effect on the child as pain suffered directly from the physical environment—burning one's finger, or bumping one's knee. He leaves out of account the whole of the child's actual perception that *his mother* is the active source of the pain, the whole of his generalised affective response to her, and the whole of his previous experience. In other words, Watson here treats the child rather like a decerebrate preparation.

The child himself, however, makes no such mistake! *He* knows the difference between the experience of bumping or burning him-

<sup>1</sup> J. B. Watson: *The Psychological Care of Infant and Child*, pp. 58-9.



self and having his mother rap his knuckles—as one has only to watch him in the two situations to see. And such behaviour on her part will certainly be “built into” his view of her, and his future responses to her.

No! It is clear that whatever value Dr. Watson's methods have (and we believe they have a great deal) as true “objective experimental procedure” for the discovery of some sorts of behaviouristic fact, they are as yet worlds distant from being an adequate psychological basis for education. And this new sort of apology for this new sort of corporal punishment is even less psychologically convincing than the old.

It is in fact far less soundly based. For the recent detailed study of the deeper psychology of young children, whether delinquent, difficult, or ordinary, by the psycho-analytic technique, has shown that the old view of punishment as expiation has its deep psychological roots in the child himself, which have to be recognised and dealt with by the educator, if not in one way, then in another. It might, indeed, be possible to state the whole question of the aims and technique of social education in terms of the child's internal problem of guilt and responsibility. For this problem arises for him in the earliest years—from the earliest time when he begins to be aware of his parents as persons, and to enter into love and hate relations with them, i.e. from at least the second year of life.<sup>1</sup>

It is only now beginning to be possible to understand how the earliest anxiety and guilt arise, and we have here no space to do more than refer to what is the most central problem of genetic psychology. Such guilt is, however, the forerunner of the developed ‘conscience’ of later life, but far more tyrannical, automatic and inarticulate; and it relates to guilty *fantasies*, not to real social responsibility. It is found in every child, and the difference between one child

and another—between the normal, the neurotic and the delinquent—is not as to the presence or absence of this primitive conscience or ‘super-ego’, but as to (a) its rigour and sadistic quality, which depend upon the phase of libidinal history reached by the child when the super-ego was most strongly fixed; and (b) its manifold and variable inter-relations with the instinctual life.<sup>2</sup>

The delinquent and defiant child is not seldom suffering from an *excess* of conscience, i.e. of this primitive guilt and unconscious ‘need for punishment’, set up as a barrier against libidinal and aggressive impulses. Such unconscious need for punishment—and this is the real difficulty from the point of view of our present discussion—enters into a circular movement with the forbidden fantasies themselves, from which many children can hardly escape without analytic aid.

The educational problem in early childhood is thus not to *create* or foster the sense of guilt, for this is a given psychological factor; but to tame it and reduce its severity and automaticity, to alter its incidence and bring it into relation with a developing perspective and sense of social realities. The child has to be freed from the tyranny of his neurotic conscience, and the unconscious need for punishment. Only deep analysis can do this fully, and for the more neurotic child, little else is of permanent value. But in proportion as the child is free from severe neurosis, and therefore adaptable, the constructive methods of liberal education will help to this end.

Such considerations, based on the deeper studies of developmental processes, reinforce the view that corporal punishment is either idle or harmful. They strike more deeply, perhaps, at the Watsonian refinements than at an occasional hasty action on the part of an unpretending parent. But, what is more important, they enable us to understand far better than before *why* corporal punishment is uneducational, and to grasp the psychological realities underlying this judgment.

<sup>1</sup> See:—

- (a) M. Klein: “The Early Stages of the Œdipus Conflict”: *International Journal of Psychoanalysis*, Vol. IX, Pt. 2, pp. 167–180.
- (b) M. Klein, J. Riviere and others: “Symposium on Child Analysis”: *I.J.P.*, Vol. VIII, Pt. 3.
- (c) E. Jones: “The Early Development of Female Sexuality”: *I.J.P.*, Vol. VIII, Pt. 4, pp. 466–7.

<sup>2</sup> M. Klein: “Criminal Tendencies in Normal Children”: *British Journal of Medical Psychology*, Vol. VII, Pt. 2, pp. 177–192.



# CORPORAL PUNISHMENT

× = Affirmative.

— = Negative.

COUNTRY.	ILLEGAL.	LEGAL.	PRACTISED.	REMARKS.
ARGENTINE REPUBLIC...	×	—	—	Practically unknown; abolished in Constitution of 1860.
AUSTRALIA—				
New South Wales...	—	—	—	Believed to be still inflicted.
Queensland ...	—	×	×	By head teachers as last resort for grave offences, and wilful and persistent disobedience; girls over 12 exempt.
South Australia ...	—	×	×	As above.
Victoria ...	—	×	×	Seldom resorted to.
Western Australia	—	—	—	No information received up to time of going to press.
AUSTRIA ... ..	—	—	×	Tolerated in elementary schools up to about 11 years; strong movement against it; no information <i>re</i> legal position up to time of going to press.
BELGIUM ... ..	×	—	×	Strong parental objection.
BRAZIL ... ..	×	—	—	
BULGARIA ... ..	×	—	×	To a very small extent and in its mildest forms.
CANADA ... ..	—	×	×	At discretion of head masters with utmost moderation; abolition suggested from time to time.
CEYLON ... ..	—	×	×	Allowable for grave misconduct or habitual idleness only; may be inflicted on girls by a woman teacher.
CHILE ... ..	—	×	×	Inflicted to a moderate extent.
CHINA ... ..	×	—	—	Strong public feeling against; abolished ca. 18 years ago.
CZECHOSLOVAKIA ...	×	—	—	Believed discontinued for more than 30 years.
DENMARK ... ..	—	×	×	Inflicted to a very small extent; marked diminution in last generation as direct consequence of discontinuance in home life.



COUNTRY.			ILLEGAL.	LEGAL.	PRACTISED.	REMARKS.
EGYPT	...	...	×	—	?	Infliction forbidden since 1891; this applies to primary, secondary and higher schools; has always been strongly opposed by Egyptian officials.
ENGLAND & WALES	...		—	×	×	In general resorted to only when all other methods have been tried and failed, and for grave offences only in many districts; head teachers responsible, but in some parts assistant teachers may inflict it as delegates for the heads; this applies to State schools; in boys' public schools almost universally inflicted, though feeling against its use is growing; in boys' preparatory schools falling gradually into disuse; leather strap or cane used; irregular methods prohibited.
ESTONIA	...	...	×	—	—	Discontinued for some time.
FINLAND	...	...	×	—	—	By Criminal Law of 1889 no person but parent or guardian may inflict it.
FRANCE	...	...	×	—	×	Strong public feeling against; teachers inflicting it expelled.
GERMANY	...	...	—	×	×	Use depends upon personality of teachers.
GREECE	...	...	×	—	—	Strong public feeling against.
HUNGARY	...	...	—	—	×	Not legally mentioned; mild forms used as a rule except in villages; parents view it as natural.
INDIA	...	...	—	—	×	Not legally mentioned; limited to head masters in exceptional cases.
IRISH FREE STATE	...		—	×	×	By head teacher for grave transgressions and never for failure in lessons.
ITALY	...	...	×	—	—	Discipline a question of mutual understanding between teacher and pupil—discipline is felt but never imposed.



COUNTRY.			ILLEGAL.	LEGAL.	PRACTISED.	REMARKS.
JAPAN	...	...	×	—	×	
KINGDOM OF THE SERBS, CROATS & SLOVENES			×	—	—	Has been for many years.
MEXICO	...	...	×	—	?	As above; very strong public feeling against.
NETHERLANDS	...	...	×	—	—	As above; teachers generally against.
NEWFOUNDLAND	...	...	—	×	×	Only one case since War.
NEW ZEALAND	...	...	—	×	×	Marked decline in recent years; parents may bring legal action; usually head teachers administer for very special offences, on junior pupils only in case of girls; leather strap only used.
NORTHERN IRELAND	...	...	—	×	×	By head teacher for grave transgressions and never for failure in lessons; is fairly general, but undue severity deprecated by Ministry of Education.
NORWAY	...	...	×	—	?	Abolished many years ago owing to strong public feeling against.
PERU	...	...	×	—	?	Strong public feeling against.
POLAND	...	...	×	—	×	Abolished after the War as injurious to health; single cases occur rarely; general opinion very much against.
PORTUGAL	...	...	×	—	×	To a very small extent only.
RUMANIA	...	...	×	—	×	Fairly strong and growing feeling against its infliction.
SCOTLAND	...	...	—	×	×	Infliction practically universal, though some Education Authorities now condition it, and schools appear gradually to be giving it up; in many districts may still be inflicted for minor offences; with smaller classes, more liberty possible and freer discipline able to evolve; no strong public feeling against.



COUNTRY.			ILLEGAL.	LEGAL.	PRACTISED.	REMARKS.
SOUTH AFRICA	...	...	—	×	×	
SPAIN	...	...	—	×	×	Inflicted hardly at all, and only in special circumstances; in general disapproved of by teachers and parents.
SWEDEN	...	...	—	×	×	Permitted only in elementary schools up to 14 years and practice said to be decreasing; public feeling desires limitation but not abolition; private school boards make own rules covering corporal punishment, but it may be assumed that here also practice is decreasing.
SWITZERLAND	...	...	×	—	×	Inflicted rarely, and teachers always prosecuted by parents; public opinion unanimously against, except recently in German-Swiss Cantons where it has been stated necessary to reintroduce for certain cases, but this is the opinion of only a few isolated people.
TASMANIA	...	...	—	×	×	By head teachers as a last resort, and for discipline only; specially prohibited in case of girls over 12.
TURKEY	...	...	×	—	—	There is doubt if it has ever been inflicted.
UNITED STATES	...	...	×	×	×	Illegal in 2 States (District of Columbia and New Jersey); legal in 11 States; implied in 6 States; not referred to in 30 States; relatively little used; general feeling it should be used only as a last resort; conviction growing that it is unfavourable for the right development of youth.

## SUMMARY: 43 Countries

<i>Illegal and not Practised.</i>	<i>Illegal and Practised.</i>	<i>Legal and Practised.</i>	<i>Practised, not mentioned legally.</i>
11 plus 4 doubtful.	9 (including U.S.A.)	17 (including U.S.A.)	3



# WRONG AND RIGHT DISCIPLINE PSYCHOLOGICALLY EXAMINED

**Mary Chadwick, S.R.N.**, author of *Difficulties in Child Development*, etc.

The question of what sort of discipline is most suitable for training children is one that presents immense difficulties. I should like to choose for illustrative cases, an adult, whose early training might be called, "all work and no play"; the other, a young boy, whose education started on the lines of "all play and no work". Both were handicapped for life, and have required psycho-analytic assistance for readjustment, the first to acquire freedom to play, the second, courage to work.

A.B. was a third child in a family of four. The two elder children were 7 and 6 years older, the next in age was still-born, and the youngest, 7 years younger.

The mother seemed determined from the first that A.B. should realise the responsibilities of life, possibly because the two elder ones were spoilt favourites who did not. A.B. acted as the scapegoat: but having been taught to consider her behaviour, and study her shortcomings, she also pondered upon those of the family, although in silence, since "children must be seen and not heard" was the rule applied to her. She was tenderly attached to her Nanny, called the nursery Home, and always regretted her mother's visits, because they always meant fault-finding with herself or Nanny. She was jealous when the baby came, but rejoiced that she could no longer be called Baby, which had annoyed her greatly in the past.

After this she was expected to take life still more seriously, as an example, and her mother and nurse being caught in a religious revival, she lived in a torment of conscience-searching, wondering whether she were 'saved' or would go to hell if she died in the night. Governesses chosen for their strictness and piety increased this self-consciousness, and the child was called slow, lazy and backward. At different times during childhood and adolescence, she developed a number of psycho-physical disorders, which naturally were not traced to their real causes then. Her life was a monotony of doing things for others, yet

her parents reiterated how happy she should be, while her friends said how much they envied her her charming mother. She would smile, and once replied: "But she's not your mother!" which spoke volumes.

When the mother died, she realised remorsefully that a burden had been lifted from her mind, but a feeling of guilt replaced it, and she wondered if she could ever be happy now.

This is a specially interesting case for one reason. The mother once told this girl when she was about twenty, that being a very big baby, she had torn her at birth. One wonders whether the mother's remarkable sternness with this child was an unconscious reaction to her own injury, for which she was punishing the little daughter.

Y.X.—The mother of Y.X., not having had a very happy childhood herself, was equally determined that before all things her boys should be *happy*, and that they should grow up to love her. The children had all the fun and the easy time, while the grown-ups worked hard for it, but at the same time let it appear: "See what we do for you that you may be happy while you're young." This seems to have had the effect of making the children intend to put off growing-up as long as possible, and to accept no responsibility concerning the difficulties or realities of life.

The chief incentives to action of any kind in that nursery seem to have been: "It will be such fun", or, "You will like it". The unfortunate consequence is that anything Y.X. doesn't like will be promptly and very cleverly avoided, and unless 'fun' is the order of the day Y.X. feels that somebody else would do it far better than himself. For these two reasons, Y.X. spends a great deal of time and care avoiding things, often using far more energy than would be needed to carry through the difficulty itself. A common childish reaction is also shown to the efficient parent who likes to show off to his child by demonstrating how well and easily he can do things in comparison with the child's slow and clumsy methods. The



child will try to flatter the parent by telling him that he (the parent) could do a certain thing so much better, or by saying that he (the child) did not do it for fear of doing something wrong, and that no one had told him exactly what to do.

Reality that is hard has always been shirked, and the idea is to wheedle someone into letting one off because one is a favourite. Pleasant phantasy is kept at all costs, by refusing to recognise the existence of facts that testify to the contrary.

To bring this boy into adjustment with reality is going to be difficult, but the work is progressing. Yet the re-adjustment is particularly hard, since the early training, "those who love me make things easy and pleasant", inclines this boy to turn away from anyone as unkind or particularly untruthful who suggests that difficulties have to be tackled some day.

**Dr. Ovide Decroly**, *Professor of Psychology, University of Brussels*

**CASE 1.** The most striking instance that I have come across in my practice, of almost miraculous cure of severe neuropathy, was that of a boy, normally intelligent, 12 years old at the time he was admitted to the Institute.

*Symptoms.* Among the disorders from which he suffered were: attacks of terror and melancholy, inclination to commit suicide, catalepsy, etc. On three different occasions the boy had been sent home apparently cured, but the disorders manifested themselves again immediately.

*Causes.* Neuropathical heredity; educational mistakes on the part of the mother; an only child brooded over by a mother too restless as a teacher.

*Curative means.* Entire removal from home for nearly four years; open-air life and occupation in simple surroundings; much manual work in addition to general instruction; training as a horticulturist.

*Result.* Complete cure. After six years in the Institute the young man took a degree in horticulture; entered the army; went to the Colonies after his military service; was active in business and well spoken of by his superiors. On his return he married, and now has a good commercial post.

**CASE 2.** A boy of 9 years; an only child, born after the parents had been

married ten years and were both over 40 years of age; moderately intelligent; very slow.

*Symptoms.* Pronounced nasal obstruction; fits of anger resembling epilepsy; overbearingness; cruelty towards his parents; threatening to smash everything; not allowing his mother to leave the house; capriciousness; demanding certain food, which he would not eat in order to exasperate his mother. The parents very foolishly disagreed in the child's presence, especially over him.

*Curative means.* Removal from home; firm and affectionate disciplinary methods; appropriate occupation in the way of work amid simple surroundings; operation for granulations. The boy obeyed certain people in authority, and endeavoured to gain their love.

*Result.* The reactions were entirely reduced by the change of environment, though more than two years passed before the parents would consent to the operation. The effects of the granulations have only lately disappeared. The home environment unfortunately still exercises its influence when the child returns there, but this seems to be decreasing in proportion as the child's Institute strengthens.

**Dr. E. A. Hamilton Pearson**, *Children's Department, Tavistock Square Clinic, and Psychologist to the West End Hospital, London*

Discipline is the vital factor in any child's environment and a necessity for the formation of character and for the preparation for adult life. The trend of modern methods is to swing to the extreme opposite to that of the rigidity of Victorian ideas, producing an environment where the child does practically what it likes without effort either in achievement or self-control, the environment which conduces to lack of drive in the attainment of desires. To give its best results, discipline should be stable, consistent and quite impersonal. If it is applied, as it so often is now, from motives of personal comfort and convenience by those in authority, its potentiality for harm is as great as its power for good when properly administered. Many of the neuroses of childhood are the result of lack of disciplinary methods. The effects of this may be, and often are, deep seated, and unless very early treatment is undertaken, are frequently practically irradicable. Two cases from almost



identical environment show the result of inconsistent discipline and the effects of treatment at different age levels.

A, a girl of 27, and B, a girl of 15 at the time when treatment started. Both had stern, harsh and rather selfish fathers; discipline was mainly enforced with regard to the father's personal comfort and peace of mind at home. No latitude was allowed the child, and the method of correction in both cases was similar. For any fault the child was made an object of ridicule to all the members of the household assembled specifically for that purpose. The main effect was the sapping of all self-confidence, with its accompanying dread of unproven circumstances and complete lack of initiative due to intense fear of ridicule.

The girl of 27 was brought because during the years of increasing dominion of the fear of ridicule, she was unable to do anything for herself, or even to leave the house alone. The result of treatment with her must be problematical, and it would appear as if the most that could be obtained would be adaptation to her present environment, with the possibility of a return of the fear with any change of environment. The girl of 15 was brought because when faced with any new situation, as, for instance, when she began work, unable to adapt herself to the requirements of the situation which were unknown to her, she invariably ran away. The results of treatment with her have been excellent; because of her youth and the short duration of her neurosis, she has achieved a completely new attitude towards life, and in the last two years has adapted herself to conditions of extreme difficulty.

These cases emphasize, that discipline should be stable and never personal, otherwise the child has no opportunity to form right ideas of its own conduct; and that to get the best results from treatment, treatment should be begun at the earliest possible age. It lies with teachers and those dealing with children to have suspected cases investigated at a time when permanent results can be obtained.

**Dr. Prynce Hopkins**, author of *Fathers or Sons: A Study in Social Psychology*

*And they beat on us with rods,  
Daily beat on us with rods,  
For the love they bore us.*

Kipling failed to see that the kind of love

which his poem above exalts is sadistic, or that it begets in the punished child a tendency, unwholesome and masochistic. As in other of his writings the poet shows his own masochism; and so do those teachers or parents who enthuse over physical punishment.

The objective benefits can scarcely account for the popularity of the treatment. Even its temporary advantages are uncertain; and meanwhile opportunities to gain a child's trust are surrendered. He is pushed in the direction of deceitfulness. A basis for instability of temper is laid down for him. He feels it is all unfair. And the rage which he has at the time to suppress, is only bottled up to be vented later on an innocent party. On each of these points let me cite just one example.

I will commence with the uncertainty of what will be the effects. At a school I had in California, little L.W. had long been a thorn in our side. We had tried on him nearly every means we knew—affection, pleading, reasoning, the deprivation of privileges, and the rewarding of improvement. When these failed I had a talk with him, in which he himself agreed he ought to have a spanking. We repaired to a hillside and put the plan through. What followed much surprised me, although to many readers the play will seem familiar. The boy flung his arms around me, and asked for forgiveness and reinstatement in my regard. (Psychologists will see in this a flight from the spectre of strong hatreds aroused in the unconscious). Next, he earnestly pleaded that this affair should remain a secret between us two. His shame was not to be known to others. This granted, we returned home soberly. Half an hour later, the whole school was to be observed gathered admiringly in a circle. Its centre was a small boy who strutted up and down, relating the great adventure of his punishment, rubbing a sore spot behind and basking in the newly-found glory of being hero-worshipped.

On the origin of deceitfulness, light also was thrown by this same W.L. and his twin brother. Only when we quite gave up using harsh measures against the twins was progress made against their failing. With the gaining of their confidence came insight into the fears which lay in their hearts. At first we could not understand what could have



caused these, the father and grandmother with whom they lived (their mother being dead) seeming so kind. In time the twins revealed a secret of earlier years, when they had been left for long periods under the sole care of a nurse. This miserable woman had governed them through terror.

Passing to the matter of unstable temperaments, I will speak of a case where this could be seen visibly developing. It was that of the child of a gardener we had, the latter a man whose constant criticism of the school was, that all boys would be better for an occasional whipping. Soon he began to practise his philosophy on his lovely baby boy. As often as the latter got into some small naughtiness, there would arise from the gardener's quarters such frightened cries as assured everyone that paternal authority was being amply used. In vain we pleaded with him. To everyone but the gardener, the havoc being wrought by his severity was apparent. The youngster was developing an ungovernable temper, fits of pathologically bad behaviour, and a tendency towards definite delinquency. Though this was a case of carrying a treatment to an extreme, still, extremes are useful in drawing attention to laws which, however much more mildly, still apply to the normal case.

We had the product of just such a treatment as the above in a small boy who came to us because his father confessed he just could not control him. He will serve to illustrate my point about one's surrendering, through punishing, the priceless pearl of a child's trust. In the seizures of rage to which the little fellow was subject, he would throw anything available at his playmates. He would also swear at them like a veteran. The school sent a delegation to represent to me that under my mild handling the delinquent was not improving fast enough. The boys asked permission to take matters into their own hands. I so far consented as to let them experiment with the swimming-pool as a means of "cooling off" the newcomer when his arguments grew too heated.

Admittedly, this method had an external effectiveness. The little hot-head began to take into account the force of the enemy's numbers, and his vocabulary became distinctly sweeter to the ear. But this improvement of symptoms was bought at a

price. The disease, driven underground, took the form of sullen hatred of his opponents. Whenever he could cunningly invent a means of retaliation, he did so. He found means of throwing much sand into the smooth running of our little society. The school itself admitted that their plan had not succeeded. But they felt that the remedy for the ills of tyranny was more tyranny. One day I came home to find the school dancing with gleeful shouts around a certain wooden shed. From the shed poured terrific oaths in a childish treble, punctuated by blows of some instrument against the walls. The new boy having manifested an unsociable disposition that afternoon, had been locked in by the others.

When he heard me coming he acclaimed me as a friend—the only one he had—and asked me to enter his prison through a little window accessible only from outside. This I did. His next invitation was that I should help him to batter down the building. I here demurred, on the ground that I couldn't be expected to assist in the destruction of what was my own property. He himself then desisted, too; and there in the shed we talked for over an hour. He, of course, like all other people in like circumstances, viewed his troubles as due entirely to outside agency. I got him so far to admit the possibility of the contrary as to offer to make a very earnest trial of a more peaceable attitude towards his fellows.

I lost no time in convening the school and getting them to see that on their part, too, a more sympathetic procedure was worth experimenting with. I am glad to say that both parties remained reasonably true to their resolutions. As a result, the improvement of the new boy was much remarked by those who had known him before he came to us.

A boy's sense of injustice at corporal punishment was well expressed by little Louis G—, whose mother had just spanked him. Manfully restraining any outcry, and drawing himself up to his full height of 3 feet 6 inches, he scornfully asked: "Do you think it's *fair* for a person of your size to hit a person of mine?" She tells me that she never has done so since that rebuke.

I must conclude with what was a wonderfully clear demonstration of how the rage which a punished child cannot express at



the time, is only stored up till it can be vented later upon a suitable victim. On a steamer coming across the North Sea, Lady C—— and I had been discussing methods of treating children, *apropos* of her extremely well-trained young son. Presently the little fellow misbehaved, whereupon his mother said she would take advantage of the occasion to demonstrate to me her technique. So she called the boy to come and hold out his hand, and she gave him on it several sharp strokes with a stick. "He'll pretend not to care; then he'll come to tell me he's sorry", she predicted. It all befel just that way. The little man took the blows most stoically, and went about for a minute whistling to show he didn't care. Then he became sober; next, burst into tears; and, finally, he came to his mother to seek reconciliation, just as L.W. had done with me that time. So Lady C—— went belowdecks very pleased with her method. Soon after she had disappeared, some irregularity in the way his governess was playing with him displeased the usually so well-behaved youngster. He thereupon flew at her in a perfect fury. The passion he dared not show his mother had now its vent.

In conclusion, let me admit that there are worse things than a light blow struck out of instinctive irritation. A child understands that, because it brings the adult down to his own level. Worse are cold-blooded punishments, nagging or moralizing. But although I might still be exasperated into roughness with a child, yet whenever I have been, I have afterwards seen it did harm—always.

**Barbara Low, B.A.**, author of *A Brief Outline of the Freudian Theory, The Unconscious in Action*, etc.; Member of the British Psycho-Analytical Society, and of the International Psycho-Analytical Association; Member of the Executive Committee of the British Committee for Psychological Research.

The close connexion between the psychological environment in earliest years and the later adjustment, or mal-adjustment, of the individual is appreciated by no one, perhaps, so well as by the psychologist. The following case may serve to indicate this connexion and its significance.

A young man, nearly thirty years old, came for psycho-analytic treatment on account of inability to do concentrated work. In addition, he suffered from acute embar-

rassment in the company of any society, friends and strangers alike, and from a tendency to stammer, and to stumble in walking. The salient features of his childhood were as follows: He was the child of very poor parents, living in a crowded London street, mostly in one or two rooms, with his brothers and sisters who numbered seven beside himself. From his earliest years his mother was the breadwinner; though but little educated in a book sense, she was a woman of great intelligence and native strength of character, with much physical attraction. The father was of higher social status, gifted, but unreliable, given to drink and without self-control. He earned money spasmodically, spending most of it on himself. When the boy X was about nine years old, the father flung up his work, and from that day forth did no more systematic work, passing his days in drinking, and generally in loafing.

From the age of six X (who was the eldest surviving son—two other boys had died in infancy) was his mother's favourite and he developed intense devotion to her. As he was a very delicate child, he could not share in the other children's games, and he early showed a taste for reading. The mother toiled devotedly to maintain the family, but always lamented the father's idleness and callousness, and confided many of her troubles to her little son. In spite of her disapproval, her admiration for her husband's superiority and good looks always remained, and very early in the boy's mental life a split was created between the ideals of mother and father. On the one hand was his mother, to whom he gave all his love and respect, standing to him for the *denial of pleasure* and the necessity of *painful effort*; on the other was his father, who stood for *prohibited guilty pleasure*, which he achieved through his special potency, his handsome appearance and general 'superiority'. Thus the Œdipus situation with its conflict was much reinforced by the strongly-opposed ideals and conduct of mother and father.

The boy's own devotion to his mother, and the constant appeal made by her to his goodness and self-denial, and his "difference" from other children, caused him to set up an exaggerated standard of conduct, and to condemn as guilty his pleasure in his primitive impulses, as well as his



genuine admiration for his father. To himself, as well as to his mother, he must be the pattern child, the child of whom his mother was always saying to friends and relatives: "X is a wonderful reader; he's not a bit like the other children"; or, "X always stays with me when I am alone; he doesn't want to go out to play—do you, X?"; or, "X is just like a man; he's better than any man, the way he looks after me". His brothers and sisters nick-named him opprobriously 'Creeper', apparently meaning that he was quiet and well-behaved, and hostile to their rougher ways.

At the age of about six he took part in an incident of importance to his development. His curiosity, deeply repressed owing to his ideal behaviour, gained the upper hand. When sleeping with his little sister, aged three, he began an investigation of her body. His mother came into the room to fetch something, and called out, "Are you asleep, X?" In his fear of discovery, he did not know whether to answer or not, and lay in the bed hesitating till too late, for the mother, assuming the child was asleep, went out again. The incident remained vivid and acutely painful for ever after, and was one of the first things he related in analysis. Throughout schooldays and young manhood he retained his same 'pattern' behaviour: always industrious, well-behaved, conscientious, very moderate in his habits, until, with the death of his mother, the physical and mental troubles manifested themselves.

As is obvious, only a few aspects of his early life have been selected, but these will show a relation to his later troubles. Through analysis he came to realize that his extreme 'good behaviour' was a method of defence against his strong impulses towards his *father's* pattern of life, forced upon him by the influence of his mother—or, at least, greatly encouraged by her. His persistent self-denial had created in him conflicts which made themselves manifest (as was possible, now that the mother was removed) in the form of stumbling, stammering, confused speech, embarrassment. It was as though he was for ever torn between the desire to go the prohibited pleasure-way (his father's) and the idealistic self-denial way (his mother's). To avoid this conflict, he turned himself largely into the little child, unable to choose a path for himself, helpless and

impotent. The inability to carry on concentrated work was a direct identification with his father (who had flung up work at an early age, in the prime of manhood), and a very subtle way of indulging the taboo-ed desire of following in his father's footsteps; further it was a form of protest against the far too high standard set upon himself, with his mother's support, in his earliest years. Further still, it was a direct result of the split between his parents' ideals which made all continued hard effort (such as his mother's toil) a terrible thing to be shunned, whereas 'pleasure' lay in the direction of ease, idleness, lack of self-control (his father's pattern).

By means of the analysis, it may be mentioned, he so far overcame his difficulties that he studied for, and passed successfully, a quite stiff examination for an academic career, and lost a large measure of his embarrassing self-consciousness, with the accompanying features of stumbling in walk and stammering in speech.

**Dr. A. Maeder**, Psychologist, Zurich, author of *The Dream Problem*, etc.

*Case 1.* A.B., 40 years of age. Though polished in manner, he gave the impression of shyness and uncertainty; a sensitive, slightly built, effeminate individual, half feminine, half juvenile. Very idealistic, he now and then engaged in social work, but this was constantly interrupted by illness, which took the form of neurasthenic intestinal complaints and disorders. He had no staying power, no fixed aim, though capable of much enthusiasm; and his education also was incomplete; he had finished nothing he had begun, and was, in his own self, incomplete. Though idealistic, he was pronouncedly egocentric; though benevolently inclined, he was touchy, impulsive, and had a tendency to outbursts of anger. He had little sense of reality, being much taken up by fantasies. Fundamentally, he lived "en marge de la vie"; he filled no real place, and made but poor use of his gifts and opportunities.

An examination of his childhood and youth brought much to light. A.B. was the only son of a landed proprietor; the father had no interest in either his wife or child, spending himself on his property and on hunting; the boy was left entirely to his mother. The neglected wife, with much leisure time on



her hands, spoiled and coddled the son completely, neglecting his education; and his governess did no better for him. He was taught at home, and grew up without the stimulation of companions; he did nothing but just what he wanted to do. He spent his time out-of-doors playing and hunting, and no system, discipline or aim entered into his upbringing; he had no responsibility. The parents' relation to him was not that of the two poles of soul and spirit acting on his soul for its growth and development. The complete lack of masculine influence during the years of development hindered the growth of the active and aggressive element in his character (as analysis showed, this settled in the colon in "converted" form). This lack also prevented the development of the emotional and intellectual life. Feelings and sensibility unfolded, certainly, but, owing to this particular maternal influence, they unfolded merely as self-love and self-seeking. The right parental guidance, essential for the development of a complete and rounded personality, was totally lacking.

*Case 2.* A.M., 16 years of age. He was brought to me for psychic treatment after all efforts on the part of his family, an ordinary school and a country school had failed. He was supposed to be but little gifted (perhaps deficient), dull, dreamy, undisciplined. He was a complete dawdler. In school he did nothing; had not the least inclination to work. He faced his master in silent, stubborn defiance, and would not open his mouth. He lived in dreams in which, as compensation, he did great things. He practised onanism, and for a time had had an intrigue with one of the mistresses in the country school he had attended. He had worked rather better in her subjects than in those of the other teachers. In appearance he was still rather infantile and undeveloped. Analysis brought to light the family relations and the effect of the childhood environment.

The father was an irritable, domineering man, given to outbursts of anger. He was a Regular Army officer. He ruled his children with a very strong hand, using his riding-whip on them, and humiliating them greatly. He required order, discipline and work, but did not succeed in getting them by these means. The mother attempted to counter-balance the father's harshness by gentleness

and love; she was weak, and spoiled the boys. Thus in the country school the situation during childhood was compensated for: the boy defied the father-teacher and allowed himself to be spoiled and led astray by the mother-teacher. Yet behind the negative father-adjustment there was still something positive, for in spite of extremes and exaggeration, some good had resulted, particularly in the way of strict discipline and self-education. In the re-education which followed the analysis, and which lasted about 3 years, what one might call a species of moral orthopaedic treatment was followed in order to straighten out A.M.'s character and re-fashion it. Then the war broke out. A.M. entered a military academy, where he distinguished himself in discipline and work. He graduated from the academy as an officer, and was killed leading his column.

**E. Mildred Nevill**, Psychologist to Frensham Heights School, and to a poor school in London.

Ronnie is one of those small boys who have been endowed with a super-abundance of energy and have developed a striking independence of spirit. So far a large part of his energy has been spent in discovering and using methods of self-defence. In his short 6 years of life he has had to defend himself against a father who has often lost his temper with him, a mother who used to threaten but give in to him, aunts who bullied and frightened him, an uncle and grandfather who had no use for him, as well as a teacher who misunderstood him.

"Bet yer can't draw a bus", he said to me at our first interview, but fortunately my attempt satisfied him, and thereafter drawings made by one of us would often serve as a good jumping-off ground. Many are the things he has told me. First it was imaginary stories of lions, elephants and soldiers with which he peopled his cramped home. The acceptance of these stories as stories soon put an end to them, but for a time he was very much afraid of bogies of whom he had heard from his aunts, who tried to frighten him into obedience. Quite definite statements that such things did not exist seemed in time to convince him. His stories, whether imaginary or of real happenings, were always somewhat incoherent, but enough could always be understood to enter into them sympathetically.



His little sister had died shortly before I met Ronnie, and it looked as if his mother were trying to make a baby of him in her place. In his natural desire to grow up he was rebelling against her treatment. Given more freedom to play in the streets (a poor playground it is true, but better than one small room where he was unable to let off steam without getting into trouble), he soon became less fearful. Sometimes complaints would come from the neighbours of his roughness to other youngsters.

A scooter became a great joy to him, but one day he disobeyed his mother by taking it to school and it was broken by another boy. She straightway told him that as he had been so naughty she was never going to mend it. He knew this was not true and so asked persistently when she was going to put it right for him. A suggestion that he should be told that he would have to do without his scooter for a week as a punishment was quickly accepted, and peace was restored, for Ronnie's mind was set at rest and he settled down to accept a fair arrangement. It needed several incidents of this kind to show the mother that firm reasonableness pays. Discipline became much easier as she became more sensible in her treatment.

Some days Ronnie was left in charge of his aunts and then there was sure to be trouble. On one occasion the mother had suggested that one of them made a list of all his "sins" while she was out. I was shown that list and remember it contained such "crimes" as "slammed the door", "got behind the door and pulled a face at me", "shouted at the top of his voice". There were 5 or 6 more. Poor Ronnie! In his defencelessness he was using the only weapons he knew. A suggestion that the best place for such lists was the fire, and an explanation of how they hindered rather than helped good behaviour, was also sensibly accepted.

At Nursery School Ronnie was a general favourite, although often in trouble on account of his over-boisterous tendencies. Anyhow, he was understood there, and was consequently happy. He looked forward to going to the "big" school, but alas, soon came to dislike it. The teacher expected him to be as clever as his older sister, but this he certainly was not, as the application of intelligence tests to them both showed. Be-

sides, his independence was rather troublesome in a big class. One day last December he took some Christmas decorations he had made to his teacher, with great glee, and we thought they might become a means of reconciliation, but she carelessly refused them, saying that it was too early for such things. As one would expect, his dislike of her thereafter became more pronounced.

Fortunately, however, the school and housing problems were solved in the best way possible. Ronnie's parents, after much deliberation, decided to leave the crowded district where they lived and exchange their one room for a little house on a council estate. Now he has freedom to run about and play, a little garden of his own, and no aunts to bully him. We can reasonably hope, therefore, that with fewer restrictions, new school contacts and more understanding from his parents, he will have an opportunity to develop the sterling good qualities which he certainly possesses, but which were becoming so badly perverted in his early years.

**Dr. Oskar Pfister**, Pastor in Zurich, Switzerland, author of *Love and its Aberrations*, *The Psycho-analytic Method*, etc.

Few realms of education are so insufficiently, indeed so thoroughly badly served by the older type of pedagogy, which knew nothing of the Unconscious, as that of Discipline. There were, it is true, plenty of disciplinary methods, and there was much talk of example, reward, punishment, rules, appealing to honour, and so on. What was quite disregarded was the decisive importance of the unconscious determinants. Specific methods of discipline can be rightly used only when no hidden subliminal determinants hinder the desired effect, or produce a counter-effect. Great harm is done in many cases if these hidden subordinate workings are not taken into account. The older pedagogy never (unfortunately) suspected the dangers of traditional methods of discipline because it reckoned only with consciousness, memory, and emotion. And it paid no attention at all to a great number of determinants at least just as important, positively or negatively, for the development of discipline, as were any of the specific methods. Above all, the old pedagogy did not know that many and many a one, the



victim of subliminal restrictions and motives, could never attain to a normal discipline until he had been freed from these. For such, analysis is the only way to freedom.

Discipline regardless of the Unconscious seems to the follower of the newer psychology as foolish as the building of a house regardless of whether or not its foundations rest upon firm ground or are threatened by tunnel, sand or landslip. In the same way a system of discipline not based upon the psychology of the Unconscious is as much use to the educator as a pocket first-aid case without directions for its use is to the explorer.

Case 1.—A young tradesman, unable to adapt himself to the world around him, lived in a condition of extremes. At one time he was an anarchist and an atheist, at another a pious revivalist. He would throw himself blindly into so-called godly pursuits and spend all his strength upon them, only to end by throwing every belief overboard. He distressed his fiancée by neglecting her for the seven-year-old daughter of his housekeeper, whom he glorified in a sentimental religious drama.\* After he married, he offended his wife by carrying on a scandalous liaison. Thus he not only lost in self-respect but endangered his very life. He knew himself to be unhappy, and yet was unable to alter his ways. In analysis lies his only cure. The root of the whole matter was discovered to be in things he had observed in his parents' bedroom, which had both attracted and repelled him, and aroused love and hate in him. The result was a division within himself, shown in the morbid unadaptability and contrariness of his whole moral development.

Case 2.—A 16-year-old boy was cured, by analysis, of sleeplessness, deep depression, lack of will power and unfitness which had attacked him suddenly, and for which he was at a loss to account. The analysis brought to light that before he had become ill, he had suffered for a long time from loneliness. In the holidays immediately preceding the onset of his illness, he had made the acquaintance of a 35-year-old man whose friendliness and cheerfulness had greatly attracted him, though the same

qualities in his own mother had repelled him. The boy knew that his mother, whose kindness and good upbringing he appreciated very much, would have repelled him just the same had she been as gloomy and difficult as he was. He could not reciprocate her affection. He had some friendship for a certain girl chiefly because, like himself, tenderness did not appeal to her. Two years before he had been as cheerful and frank as his mother, but he had then fallen into the clutches of a pervert, with resultant loss of adjustment of his conscious and unconscious selves. He became indifferent, even cold, to his mother. The man with whom he had become acquainted during the holidays greatly strengthened his tendency to perversion. Sleeplessness, depression, unfitness for mental concentration, were all the symptoms of an unusually strong and unhappy centering of the affections. The boy's affection, however, had also the effect of making him wish to become like his friend, who had to a considerable extent supplanted the father in the boy's regard.

The longing to be happy and to get the better of all maladjustments began to stir in the boy, but without having made itself quite clear to him.

And here psycho-analysis stepped in to make clear the cause and nature of maladjustment. After two analyses, which together lasted one hour, the boy was temporarily restored to health, all symptoms weakened, and rules for discipline were laid down for the future.

These examples show that true pedagogy must have a clear insight into the nature and cause of maladjustment.

**Kenneth Richmond**, author of *The Permanent Values in Education*, etc.

There are various reasons for children's discipline: the pleasure of grown-up people in a young human mechanism that will give uniform response when the appropriate button is pressed (this we ought to neglect); the pleasure of children themselves in behaviour harmoniously correlated with ours and each other's (this we ought to foster); the necessity of a habit of quick, unquestioning response, for moments of emergency or danger; and the intrinsic value and beauty of the spontaneous self-command that gives technique to art, art to life, and life to conduct.

\*cf. Pfister: *Die Liebe vor der Ehe u.i. Fehlentwicklungen*. Berne, Ernst Bircher (Hans Huber), 2nd edition, p. 90.



I have come to believe that true discipline cannot be imposed or instilled; it is a cardinal virtue, and like the other cardinal virtues it can only grow—in the right soil and with the right nutriment. The only soil, unfortunately, that we ourselves can offer for the growth of children's virtue is the meagre compost of our own, and the only nutriment that we can provide is our own example. At any rate, I have never seen indiscipline in children that could not be traced, on brief observation, to the mental or emotional indiscipline of their elders.

The withdrawal, by the new education, of martinet discipline (which is no discipline—it produces either cringers or rebels) has been criticised for leaving children at the mercy of their impulses. It does not do this; it does something much more serious—it leaves them at the mercy of our impulses, which they imitate and reproduce on their own scale far more accurately than either they or we commonly recognise. I think it is invariably true that, when we bring up children in freedom and for freedom, their code of obedience to natural law, their courtesy, their *esprit de corps*, and their sense of decent self-subordination, become a fairly accurate diagnostic picture of our own actual way of life. Consequently, I see no hope of keeping children in order except by the continuance of our fitful efforts to keep ourselves in order, and the continual sacrifice of our comfortable habit of seeing our faults in them rather than in ourselves.

**Dr. Evelyn Saywell**, author of *The Growing Girl*, *Sidelights on the New Psychology*, etc.

A case which shows very clearly the results of rigid discipline of a mistaken kind is that of two girls who were educated in their early years by an elderly governess. The religion of this earnest and well-meaning lady was of the "hell-fire" type, and her discipline included drastic punishments in the present for the smallest offences and threats of a still worse fate in a future life.

The two children lived in terror, not merely of their governess, but even more of the anger of God. Their daily lessons and so-called recreations were, at best, weariness and boredom, at worst, an agony. The results differed with the character and temperament of each girl, but both showed early signs of neurosis, and each had broken down more or less completely before the age of 28. The elder, a brilliantly intellectual girl, was obliged to give up her work, and was treated as a case of "brain fag". She was unable to read or to concentrate in any way, and was the victim of fits of weeping and depression during which everything seemed to become unreal. The younger managed to struggle on with her profession, but she had little joy in life, was beset by hampering fears, and suffered from distressing physical symptoms. The doctor who handled both cases, suspecting psychological causes for these obscure and intractable symptoms, ultimately handed them both over to me. The history elicited was of course substantially the same in both cases, but it was interesting to see how differently the two patients had reacted to the same circumstances. The elder was troubled mainly by feelings of unreality, and by inhibitions; the younger by terrors, and by definite physical troubles. Both needed a good deal of physical treatment, including attention to teeth, bowels, condition of the blood, endocrine glands, and so forth. The elder girl made rapid progress under a system of re-education regarding matters of religion, sex, and her general attitude to life; combined with a certain amount of analysis. The younger girl, who did not come into my hands till later, appears to need a somewhat deeper analysis, and her progress, although steady, has been by no means as rapid as in the other case. The aim which I have kept in view is that of helping them to free themselves from the influence of the (long since dead) governess, and to build up on their own lines free and healthy characters.



# EDUCATIONAL METHODS AND SELF-DISCIPLINE

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## Discipline and the Dalton Plan

By Belle Rennie

(*Hon. Secretary, Dalton Association*)

IN the lively discussions which usually follow a lecture on the Dalton Plan, there is one question which is quite certain to be raised by some member of the audience, viz.: What about discipline? The reply I have always heard given, in every case by a practical teacher, has been: "The problem of discipline vanishes". Various concrete instances are frequently cited to prove this contention, of which I will quote one.

The Head Master of a secondary school said that it was found that a compulsory break at 11 o'clock often disturbed boys in the midst of a concentrated piece of work in one of their subjects, and this dissipation of their interest and attention caused a waste of time in picking up the threads on their return. The Head Master told his boys that, to avoid this, he would give them the privilege of taking their fifteen minutes' break when they wanted to do so, instead of at one set time. This arrangement enabled the boys to go out into the playground on the conclusion of their work in one subject room, and, after the short interval, start work in another. The Head Master added that he kept a most vigilant eye on the outcome of this experiment, but in no case was the privilege abused. The boys came out into the playground in ones and twos, took their fifteen minutes, and returned to their work.

The Dalton Plan is the logical educational continuation of the Montessori and free work methods, happily so prevalent in our modern Infant Schools. It follows the same line in fostering true growth and development by giving freedom *with* responsibility, and in gradually substituting control from within the child himself for rules imposed from without. The result is to set him, as time goes on, above rules framed against insubordination and idleness, as we are ourselves above and beyond any law against theft, not because we fear imprisonment, but be-

cause the wish to rob our neighbour is non-existent in us. The concurrent growth of the child's initiative and his power of organising his own time, prevents the neglect of the subjects which he dislikes or finds difficult.

Self-discipline in the Dalton pupil grows into a conduct of life which is balanced and ordered. He would see no reason or satisfaction in leaving a pile of work in his hardest subjects to be done at the end of his month's assignment of work. In the majority of cases the hardest work is voluntarily tackled first, even without any suggestion from the teacher, who has the opportunity, during the organisation period at the beginning of each morning's work, to suggest attention to any portion of the month's work which he thinks, on looking at the child's record chart, is being neglected.

The Dalton pupil, like the Montessori child, quickly learns that his freedom to work, individually or in groups, must be limited by the rights of others upon which he must not infringe by disturbing them in any way. And the constant opportunities for co-operation lead him spontaneously to those ideals of service which we are all agreed it is our bounden duty to inculcate. It has long been accepted as a truism in the nursery that a busy child is a good child, and the wise nurse is an expert in allowing little tasks and duties to devolve upon her young charges. In the schoolroom the same law applies, and once the desires and energies of the pupil are enlisted in the fascinating quest of knowledge gained by his own efforts, he will cease to seek opportunities for anti-social actions.

I am told, on good authority, that in the Universities of Munich and Heidelberg the pupils from certain Dalton schools in Germany are being admitted without entrance examinations, and even without having studied at all some of the subjects hitherto considered essential. The reason for this is



said to be that the minds of pupils trained in this way have proved to be so alert and keen, and so capable of original and constructive work, that their entrance is desired as likely to shed lustre on the Universities of which they are to become graduates. This quick realisation of the value of

discipline imposed from within in the country where discipline imposed from without reached its culminating point, is a significant indication of the trend of educational thought, even in countries where the measure of freedom lags so far behind what we, in England, enjoy.

## Froebel's Principles of Discipline

By E. E. and G. J. Kenwrick

DURING the nineteenth century there were many changes in education, and one of the most vital is the change in the attitude towards play. Dr. Arnold organised play in the Public Schools as a substitute for organised rebellion.

Everywhere to-day are to be found play centres, and even in our impoverished condition the National Playing Fields Association is making a wonderful effort to obtain space and opportunity for the poorest for healthy, vigorous play. On the Continent, too, since the War, there has been a demand for more play, and we are told that football is called disparagingly in Russia, the 'dope' that prevents revolution in England. Modern psychology lays stress on the value of play in childhood as a rehearsal of instinctive activities for life, and as a sublimation in later life of the ends of instinctive activities which cannot for social reasons find crude satisfaction. Perhaps universal peace may be attained, not by forbidding children to play with toy soldiers, but by finding some outlets such as football and discovery for the adventurous and pugnacious instincts in later life.

All this growing consciousness of the disciplinary value of play was foreshadowed long ago by Froebel: the plays of childhood, he urged, contain the germ of all later life; the child who plays thoroughly is learning that purposive control which will stand him in good stead as a man; if play is stunted in childhood then the whole development of the man may be injured. To-day these remarks seem almost platitudes, because, whether consciously or unconsciously influenced by him, we have come to recognise the soundness of Froebel's general principles. In his own time they were wonderfully original when we remember how eighteenth

century writers in England had regarded play.

"Why should I love my sport so well,  
So constant at my play,  
And lose the thought of Heaven and Hell  
And then forget to pray?"

sang Isaac Watts. All children were by nature evil, said Mrs. Sherwood, and the work of the educator was to curb their "naughty passions".

Modern psychologists (such as Dr. Cyril Burt) stress the point that even with very naughty children the policy of repression is worse than useless. So to Froebel repression is a false method of discipline, not perhaps because he foresaw the dangers of it as revealed to us by modern psychiatry, but because the child had been made in the image of God, and only needed "free-self activity and self-determination" to develop the divine principle. This is in striking contrast to the doctrine of original sin popular in his time. "Under each human fault lies a good tendency, which has been crushed, misunderstood, or misled. Hence, the infallible remedy for all human wickedness is first to bring to light this original good tendency, and then to nourish, foster and train it. Then the fault will ultimately disappear". Discipline should not therefore be dogmatic and dictatorial, enforced by a code of rules and penalties, but there should be a spirit of understanding between the leader and the led. There is no royal road to discipline.

Not that Froebel thought that a child should be allowed to do everything he liked; he recognised the necessity of compulsion, but compulsion only in the interests of freedom; he has some very sensible practical advice to give about the curbing of "wilfulness", the troublesome habit which so soon develops if every fretful demand of the child



is satisfied, a habit which will develop into sheer tyranny if unchecked. Unhappiness is not natural or good for a child, but he should learn to take the rough with the smooth, and to accept the small rubs that are incidental to the daily round, without too much fuss.

To turn from the question of moral to mental discipline, we find some of the most hopeful of modern methods founded, consciously or unconsciously, on principles laid down by Froebel. Professor Dewey's chapters on Interest and Discipline in *Democracy and Education* are a modern representation of these principles. Froebel insisted that the school curriculum should be built upon the child's interests, i.e. play experiences, because of their power in the intellectual

and moral realms of his life. These interests and the disciplinary aspects of school life should not be opposed; they are closely connected and interwoven in the school which has returned to the spirit of Froebel's teaching. Both are two aspects of the same problem. They demand positive activity, rather than receptivity, on the part of the child. Any purpose which is real to the child (a play interest such as producing a play), with a more or less remote end in view, demands persistence and deliberation for attainment; the intermediate steps, where difficulties and obstacles are encountered, are of importance, for the child who is trained to face and overcome them develops the disciplined mind and character.

## The Montessori Method

By Mary Anderson (*née* Cruikshank)

(*Head Mistress of Mellitus Street (J.M. and I.) School, London*)

THE Montessori discipline is an inner self discipline, brought about through liberating the spontaneous energies of the child by giving him free access to the things which he needs for his physical, mental and spiritual development.

In place of the old enforced discipline of immobility and consequent inertia, there is a discipline of activity—of work in liberty, evoking the highest qualities of character in the child. In place of an officious, authoritative teacher, there is a humble, non-obtrusive, watchful teacher, ever ready to help when needed, but—what is perhaps of more importance—ever careful to stand aside when not needed. The child is thus freed from that superfluous adult domination, from that tyranny, of which most of us were the victims. We had no peace of mind, for we were never free from adult interrogation and intervention. Our usual state was very like that of the chief character in the old rhyme—

The centipede was happy quite  
Until a toad in fun  
Said: "Pray which leg goes after which?"  
This worked him up to such a pitch,  
He lay, distracted, in the ditch,  
Considering how to run.

In the good Montessori class the child is no longer hindered by the dominating adult. He is allowed to work freely and fearlessly with experimentally determined material, in simple, harmonious, child-like surroundings. In this scientifically arranged environment, where he can manifest his powers, where he has freedom of choice and consequently has the work he likes, where there are no rewards to gain (no marks, no places in class, no prizes), and no punishments to fear, he gives himself up to his work and does his growing in an atmosphere of unconditioned love. He becomes less conscious of the teacher, and reveals characteristics never before noticed, chief among them being independence, that glorious privilege so well described by Kipling in his St. Andrew's speech. "It signifies", he said, "the blessed state of hanging on to as few persons and things as possible, and it leads up to the singular privilege of a man owning himself."

In this type of class the child moves at will with intelligent purpose. He is doing a particular piece of work, e.g. matching colours, so he moves to the best lit part of the room and works there. He wants to watch the goldfish or the silver spider or



the water snail or the stick insect, or some equally attractive object in another part of the school. He goes there. He is tired of sitting, and lies down at length on a rug and proceeds to work in that position—a very good position for the young child to adopt. He is reading an enchanting story. He wants silence. There is no singing or dancing in the hall. He finds a place on the carpet and reads there. There is singing or dancing in the hall. He takes his chair to the playground or some other peaceful spot and finishes his book there.

When time and opportunity are given them, the children work with a calm and persistence which is remarkable. In some subtle way the didactic apparatus seems to satisfy their needs, inducing in them a habit of work and creating in them an impulse to progress which is helpful to the development

of character. Work with the apparatus produces a state of order in the mind, and order is an essential factor of good discipline. When they have finished their self-chosen work, their faces become radiant with the joy of achievement. We find them skipping or dancing along naturally, without any of the excitement of over-stimulated children, without any sense of superiority about the good work they have done, but just imbued with the sense of well-being which healthy growth induces. They become frank and friendly, kind and helpful towards each other. Instead of disturbing others, we find them trying to remedy their mistakes.

In the well-conducted Montessori school the naughtiness of the old-time school gradually disappears. The children are good because they are happy—happy under the spell of the magic of freedom.

## INTERNATIONAL NOTES

### Scotland

The Annual General Meeting was held on 25 May in Glasgow, and was well attended by members from a good number of centres. Dr. Alexander Morgan, late Director of Edinburgh Training College, was unanimously elected as President for 1929 in succession to Dr. Boyd. Dr. Boyd then gave an address, in the course of which he dealt with the question of corporal punishment. We ought, he said, to regard our work against this in the light of a crusade. A significant fact was that one school which was making an effort to reduce the number of its punishments had managed to get them down—to 200 per day!

### English-American Educational Conferences

In the English-American Educational Conferences which are being held in London this summer, we are convinced can be seen the beginning of a movement of international importance, namely, the establishing of an annual series of Conferences between the most important progressive educationists of the United States and Britain. In May, Dr. R. B. Raup, of Teachers College, New York City, lectured on "The Psychological Basis of the 'Project Method'", a lecture in which much public interest was taken, and which filled the hall to overflowing. Two Conferences were held in June: one on Early Education, and one on Parent Education; and in July Miss Flora Cooke, of the Francis Parker School, Chicago, assisted by Miss Cornell, will lecture on "The Project Method". A significant feature of the Conference on 14 and 15 June, on Early Education, is the

fact that it was organised under the joint auspices of the Froebel Society, Nursery Schools Association, New Education Fellowship and Montessori Society. Such co-operation in a Conference dealing with the problems of early education is heartily to be welcomed. The Conference opened with a joint session on Reading and Writing, when a very interesting exhibition of American and English material was shown. On the 15th, the morning session was organised by the New Education Fellowship, the afternoon by the Nursery Schools Association, and the evening by the Froebel Society. Among the speakers were Dr. M. M. Reed, Teachers College, New York; Miss M. Wise, Dartington Hall, Devonshire; Miss Edna White, Merrill-Palmer School, Detroit; Miss Grace Owen, and Miss H. Brown Smith. Dr. P. B. Ballard was Chairman at two of the sessions.

We very much hope that such Conferences will be held annually, for we believe that throughout the whole English-speaking world, their value in the realm of Education will be as great as that of the meeting between General Dawes and Mr. Ramsay Macdonald in the future relationship of America and England. A personal meeting and interchange of ideas is the most potent fosterer of unity and mutual understanding. It is essential that the feeling of friendship should be strong, and educational aims well understood, between the teachers of the two great English-speaking peoples. Through the teachers of the world the cause of lasting peace can best be served, for even in the nursery school can the foundations of international understanding and sympathy be laid, and the individual's life-long attitude towards other nations and countries formed.



**Austrian Summer School**

Schule Hellerau-Laxenburg, Schloss Laxenburg, near Vienna, has arranged summer courses for adults and children in physical culture, rhythmical dancing based on the Jacques-Dalcroze method, and musical theory and composition. One course for adults is being held from 5-31 August, and is mainly intended for teachers, students, and people interested in education. The fees, inclusive of board and lodging for 4 weeks, are 350 Austrian Schillings (about £10). All information may be had from the Secretariat.

**The Pact of Paris**

As a means of bringing the Pact of Paris before school children, *The Journal* of the National Education Association of the United States has printed Articles I and II in its May issue, urging teachers to use that page as a poster in their classrooms. The *New Era* is glad to assist in this work by also printing these two Articles, which could be copied by teachers and parents for their schoolroom and nursery walls:

Article I.—The High Contracting Parties solemnly declare, in the names of their respective peoples, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article II.—The High Contracting Parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

**French International Bureau**

The French International Bureau (Le Groupe Français d'Education Nouvelle) has now been established in Paris at Musée Pédagogique, 41 rue Gay Lussac, Paris, V. Mme Hauser and Mlle Flayol will be very glad to see any visitors who wish for information concerning education in Latin-speaking countries.

**International Montessori Course**

We are glad to be able to announce that Madame Montessori will in January, 1930, hold an International Training Course for Teachers, in Rome. Particulars may be obtained from Miss G. Sorge, Via Monte Zebio 35, Rome.

**Federation of Child Education Organisations**

The leading child education organisations of America, the International Kindergarten Union, the National Council of Primary Education and the more recently formed National Committee on Nursery Schools, are considering a plan whereby, within the next year, they may become merged into one strong association or federation.

Last February the executive boards of the two organisations and the Chairman of the National Nursery School Committee decided to appoint conferring committees on reorganisation, to study the problem and to present a programme for reorganisation in their respective groups. This has been done and the committees are at work.

There are a number of problems to be worked out, such as a name fully representative of the purpose of such an organisation, a constitution of great flexibility, and objectives which show breadth of view and of purposes. But there are no real "lions in the path", since for some years the programmes offered at the meetings of the Primary Council and the International Kindergarten Union have been kindergarten-primary in character and their publications and committee activities have covered the whole early elementary field.

The International Kindergarten Union publishes an excellent monthly magazine, *Childhood Education*, whose slogan is: *For the Advancement of Nursery-Kindergarten-Primary Education*, and for two years the National Primary Council has helped in its support. The international aspects as represented by the kindergarten unit will be emphasised, and it is hoped that the new organisation will make many strong professional affiliations, both national and international.

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## NEW EDUCATION FELLOWSHIP

**ENGLISH SECTION****Home and School Council**

As the result of a questionnaire circulated to some three hundred organisations, schools and individuals by the Committee of the Home and School Council, a report on Parent-Teacher Co-operation and Child Study was compiled and presented to a small Conference at the end of April. A copy of the report will be sent to any reader of the *New Era* who is specially interested. An important Conference was called for the end of June in the Essex Hall.

**Tavistock Square Clinic**

The Annual General Meeting of the Tavistock Square Clinic, 51 Tavistock Square, W.C.1, was held on May 6th, when Sir Philip Gibbs was the

speaker, with Sir F. J. Wallis in the chair. A record of extremely valuable work is shown by the Annual Report. During the last twelve months there have been 5,447 attendances at the Clinic, 4,582 adults and 865 children. The work of the Children's Department has shown a good deal of development. The special extension scheme of the Clinic is arousing much interest. "The most urgent necessity is the provision of a Hostel for people under treatment who are unable to afford Nursing Home fees and are not in a fit state of health to be staying in lodgings or hotels with no suitable occupation or understanding companionship." All who appreciate the splendid work of the Clinic will wish to contribute their share to help in filling this urgent need.



## BOOK REVIEWS

**Teaching English. Class Exercises and Notes for Teachers.** By G. Y. ELTON. Edited by J. COMPTON. Macmillan. 3/6.

Geoffrey Elton was my dear friend, so it is hard to appraise this book dispassionately. It is harder still because it is only a fragment of a book. Though there are in it exercises enough, and original enough, to keep a lively class going for a couple of years without a moment's boredom (most difficult, this, in English lessons); though it deals with vocabulary, composition, grammar and literature, it remains a fragment, a mere rough draft of part of the glorious book Elton would have written had he lived.

In spite of the originality and stark commonsense of the exercises, its value lies in the haphazard, jotted-down notes in each chapter, many of which are only indirectly concerned with English teaching. They are shot through with illumination. "Shakespeare wrote the most easily and comfortably under the sheltering wing of somebody else's idea and plot..." In a sentence the vast bubbling fallacy is pricked and collapses; Elton has seen through to the dangers of "imaginative" writing by children.

I would like to quote many sentences, but here is just one to take away and ponder over: "If you can teach people to be absolutely honest about their impressions received from books, you will have done a capital piece of work, and it won't matter much whether they're enthusiastic or not".

A statement to be argued? Yes, and isn't it time we had a really provocative book on the teaching of English?

H. C. DENT.

**Fundamental Arithmetic for Secondary Schools.** By P. B. BALLARD, M.A., D.Litt. University of London Press. With answers, 5/6; without answers, 4/6.

Dr. Ballard's *Fundamental Arithmetic for Secondary Schools* is an improvement on the majority of existing arithmetic texts in the choice of examples, most of which are concerned with real, practical, everyday things.

The book includes in one volume the author's *Fundamental Arithmetic*, Parts V-VII. It is arranged in two Parts. Part I assumes a knowledge of the beginnings of the subject and proceeds to enlarge that knowledge to a point sufficient for ordinary requirements. Part II is designed for pupils preparing for the School Certificate or Matriculation Examinations, and provides adequate practice in such work. Both include many Test Questions, together with constant and interesting revision.

Teachers looking for a self-instructive text, however, will find this work little in advance of those already in existence. Very few children of average ability would find themselves able to master a rule from the explanatory notes and worked examples given. The general lay-out, too, is rather muddling, due to the uniformity of type and insufficient spacing.

The book should, however, serve a useful purpose as a source of interesting examples.

L. G. W.

**The Headway Histories—Book Four: Building the British Empire.** By F. W. TICKNER, D.Litt., B.Sc. University of London Press. Cloth board 2/-; limp cloth 1/10.

**The March of History—Book Five: The End of the Seventeenth Century to 1832.** By W. H. McHAFFIE. McDougall's Educational Company. 2/9.

The subject matter of the latest volume in the "March of History" Series gave much joy to the reviewer. To say that the sections dealing with political and with imperial developments are not up to the level of the rest would be hypercritical, for all the emphasis is and is intended to be on the economic and social movements of the period. And those are admirably treated with a wealth of illustrations, pictorial and literary. There are at the end of the book interesting suggestions for individual work, and with them as incentive and the text as guide, it should be possible to turn boy or girl into a library and leave them there, or to keep a group delightfully employed for weeks.

Used to supplement another text-book of a more ordinary kind, books of this type should do much to make history lessons a school of citizenship.

The "Building of the British Empire" is intended for children of about eleven, and any child of that age would be pleased to get such an attractive-looking text-book. There are excellent pictures (some coloured), a chart (really simple), and a map of the Empire.

The reviewer enjoyed reading the text; then she began to wonder. In 152 pages of rather large print the story of our people at home and abroad from the Tudor Period to the Present Day is set forth. It is logically told; the language is simple; no important matter seems to be shirked because it is difficult. It was interesting to notice the way in which each problem was attacked and solved, and to gather hints for future use. The book, among other things, describes nineteenth century foreign policy and ends with a chapter on the "British Commonwealth of Nations".

It is all extremely well done—and yet—will it be interesting to the children who will rejoice in the pictures? Surely the whole thing is too compact, too full of grown-up thought and logic really to appeal. At the end of a year's work with a set of juniors one might hope to sum up the main things learned in a form not unlike parts of this book, but surely the summary should not be presented beforehand. In any case, their brains would have to be abnormally elastic to grasp it all.

"The Building of the British Empire" might serve as a useful revision book for a much older child.

D. M. HARRIS.









OPENING CEREMONY IN THE COURTYARD OF KRONBORG CASTLE, ELSINORE, FRIDAY, 9th AUGUST, 1929



# THE NEW ERA

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# THE OUTLOOK TOWER

THE Elsinore Conference has come and gone. Notwithstanding the many difficulties, the general opinion expressed is that this 1929 Conference of the Fellowship has made a step forward in its attempt to adjust education to the needs of the modern world.

For those of us who were at Elsinore the exquisite beauty of Kronborg Castle will always symbolise this great educational Crusade in northern lands. We can never forget its green roofs and massive form as it stands silhouetted against the sky. We have seen it drowsing in August sunshine, caught up into the glories of summer sunsets, silent and strong in the blackness of the night. We have lived in it. Though we went to listen to lectures in the Knights' Hall we often slipped back in daydreams to the days of old, heard the clatter of hoofs in the courtyard, caught glimpses of Knights and Crusaders, felt the thrill of mediæval pageantry and awoke with a start to remember we were members of a Conference attending a lecture! Memories of the Castle will always recall the little town that nestles near it—the narrow cobbled streets we came to know as we chased from lecture hall to lecture hall, the clean friendly houses with their window-boxes a riot of colour and the kindly townsfolk who were ever ready to direct us when we were lost. And what of the Sound? It has enriched our minds with a store of memories, and led us to understand afresh that "a thing of beauty is a joy for ever." Day after day we looked across its waters to the Swedish coast and gloried in the blueness and the greenness of the sea. We shall always remember the white-winged yachts, the fishing smacks, the puffing sails of the five-masted schooners, the scurrying to and fro of all manner of craft on the waterway between north and south.

## Appreciation

So many people contributed to the making of the Conference that it is impossible to mention them all by name. The Governments of Denmark, Sweden and Norway all gave their official support. The Government of Denmark and the towns of Copenhagen, Helsingör and Hålsingborg provided all the facilities for holding the Conference.

The Conference was opened by the Prime Minister of Denmark, supported by the Ministers of the Interior and of Education. The Mayor of Education in Copenhagen, Dr. E. Kaper, and the Mayors of Helsingör and Hålsingborg, Herr P. Christensen and Herr J. Baath, were most generous in their hospitality and support.

The brunt of the work was, of course, borne by Herr G. J. Arvin and the Scandinavian Organizing Committee. He was ably supported by Fil. Mag. G. Mattsson, the President of the N.E.F. in Sweden. Others who should be specially mentioned are the Headmasters of the Helsingör Schools, Herr A. O. Arkil, Herr Lauritz Petersen and Rektor Jensen, and, too, our much-tried friend, Col. J. Quist, of Kronborg. Above all, thanks are due to the many known and unknown friends who worked in the bureaus and lecture halls and who made our Conference a success. To them all we owe a great debt of gratitude.

## Spirit of the Fellowship

All manner of men speaking all manner of tongues poured into Elsinore those first Conference days. Finns, Norwegians and Swedes from the north jostled with Italians, Spaniards and French from the south; there were Americans, Germans, English, Indians, Chinese, Latvians, Poles, and British from all corners of the Empire. Men and women from forty-



three different countries came together to pay homage to the cause of childhood and to pledge themselves anew to carry on the search for truth. Hundreds of teachers, in fact most of them, came at the cost of great self-sacrifice. We know of those who denied themselves holidays so that they might come to Elsinore, of others who tramped through Germany to save expense, of many from the smaller central European countries, where the exchange is against them, who practised untold economies. Yet, judging from verbal and written expressions of opinion, they considered the sacrifice worth while. We in the centre of the work of organisation realise that it is this very self-sacrifice that is the life force of our Fellowship, and that thanks are due to the hundreds of unknown teachers who make this great communion of the spirit a reality. We feel that it is this tremendous current of thought and force that revivifies us and that sends us back with fresh courage. Many members renewed friendships formed at previous Conferences, others touched the Fellowship for the first time and within a week felt themselves caught up into its spirit. A notable example were the Finns, who by the end of the Conference had formed a section of the N.E.F.

### International Contacts

While the world was discussing internationalism and following resolutions made at The Hague, the Conference was giving an object lesson in international living. Teachers from different corners of the globe met in the lecture halls, on the beach, in the woods; they thought, talked, sang and danced together. Perhaps one of the main functions of the Fellowship is to unite those from different types of schools, those of different nationalities, those who believe in different methods, who belong to different schools of political and psychological thought, so that they may acquire the super-national, super-political, super-method point of view.

We are greatly indebted to the leaders of progressive education from all parts of

the world who gave so generously of their time and thought. Many met each other for the first time and were able to exchange views and make personal contacts. We think this alone is of value in that it makes for a synthesis of educational research and knowledge and enables each to see his own field of work in relation to other fields. Most leaders of progressive education were found to be tolerant and co-operative, ready to pool their knowledge for the common good, and we hope their adherents will follow their lead.

There were a greater number of government delegates and professors of universities than at our other Conferences, and as a whole the material was above the average of that of the previous ones. In consequence we feel that a very definite beginning was made towards a deeper and profounder study of the principles of the new education. But it was only a beginning. One of the greatest barriers to progress was the problem of language, and it is evident that as yet no satisfactory solution has been found. To the deeper student of international situations a further barrier was revealed in the German, British, American and Latin lines of philosophic thought. Germany has a unique contribution to make, and yet we find it immeasurably hard to grasp her basic principles. Even between the English and Americans there is a difference in terminology that frequently misleads. Then too, the talks in many of the groups were not sequential, while those who attended were not sufficiently prepared and were at very varying levels of comprehension.

From observation of our own Conference and from what we have heard of other international conferences held this summer, we feel that if these world gatherings are to achieve their true purpose and their maximum utility a new conference technique will have to be developed. There is no realm of intellectual activity more important than that of education in which to achieve universality, and the very discovery of the barriers existing between intellectuals proves the need for international relationships.



The Conference was an attempt to review progressive education in 1929. The first impression it gave one was of a vital, dynamic chaotic force born in answer to the needs of the age and fundamental in its reflection of the changing social, economic and political conditions of the world. It was particularly interesting to study the progress of the new education in different countries. In some of the most stable there is a patchwork of old and new. In others, notably those that have lived through post-war revolutions, the educational upheaval has been fundamental and the old order of things has had to yield to the new. There are already signs of the emergence and synthesis of the different streams of thought, the different methods and the different leaders, and we feel that the first step has been taken towards the recognition of an expanding philosophy, psychology and science of the new education.

When we invited criticism of the Conference some members expressed the opinion that the programme presented too much material, an *embarras de richesses* that made it very difficult to settle to serious work. Many others appreciated the wide range of choice and realised that the multiplicity of groups was intentional. In a large conference it is essential to provide ample scope for teachers of varying interests. Furthermore, the Conference aimed at presenting the whole front of new education; it was therefore impossible to concentrate on any one side to the exclusion of others, and all study groups had a synthetic relation to each other. It was unfortunate that the group periods had to be shortened to allow members to get from one hall to the other in time.

As the theme of the Conference was the New Psychology and the Curriculum, this was the central core of all the lectures, groups and courses. Philosophy and psychology were seen to give the basic clues to all the other studies, whether of curriculum reconstruction, creative self-expression, sex, religion, examinations, methods, or teacher training.

### **Towards a Philosophy of the New Education**

Philosophy must give us our direction and, hand in hand with psychology, see to it that man is regarded as a unitary being. Professor Nunn laid great stress on this focal conception of the new education. "We are not one mind plus one body. Man is a unitary being . . . ." "The new education does not consider that the human being can be separated from his environment. The growth of the child must be considered dynamically, as a process of give and take between the child and its environment." Yet in the formulation of a philosophy of wholes we must follow Dr. Raup's advice and beware of the fallacy that any one set of principles can adequately take care of all human life, for "as sure as a person gets a nice system to which he adheres rigidly and relentlessly, he observes the values but he also cuts across other values in life." The real aim of education must ever be "richness of content and perfection of organisation" for each individual unit. Evolution of spirit must be a concomitant of evolution of form, and never was it more essential than in this twentieth century when swifter, more adventurous living demands an adjustment of mechanism so that greater force may pour through to meet the external strain. Dr. Næsgaard laid stress on this in his address to the Philosophy group, when he pleaded for the recognition of the individual child's responsibility for his own life. He pointed out that the tremendous technical advances of the last century have in no way been accompanied by a corresponding success in the domain of ethics, and that there is urgent need to bring about ethical advance. By releasing the child from responsibility his ethical power is destroyed, and his independent ability weakened. On the other hand if he is given responsibility for his action, his ethical power grows. This is, of course, why we advocate self-government and self-discipline.

### **Towards a Psychology of the New Education**

It is to psychology we look for guidance in the control and liberation of these



internal forces. It must teach the connection between environment and liberation, and it must prove that because of individual differences there can never be a standardised curriculum. The trend of modern psychology shows the need for constantly adjusting psychological views to practical observations. Child psychology must be formulated from the standpoint of the child and not from that of the adult, but both must be based on the principle of wholeness, a wholeness of the conscious and of the unconscious, as well as upon the realisation that in the adjustment of personality to reality many inhibitions and blockages may be found in the unconscious. Modern psychology is not only attempting to discover curative methods of breaking down the barriers which prevent the forces coming into conscious life, but is also attempting to discover preventive measures. This leads to that other aspect of modern psychology, namely, the psychology of human relationships, in which lie the fundamentals of all social reform. Again, the psychology of wholeness leads to the revelation that far too much attention has been focussed on mental force, on this one aspect of the great fundamental life urge which manifests itself in religion as the spiritual force, in mind as the intellectual force, in art and sex as the emotional and creative forces. To us it seems to be one and the same force diverted into different channels; in the perfectly harmonised individual it flows through them all. Obviously the force cannot be repressed. All channels must be provided, and this is surely the basic principle for including art, drama, music, games, dancing, into the school curriculum. Without them the intellectual side will be withered and dry, and divorced from life, but creative self-expression will give the mental output richness and release. There surely lies the difference between education and instruction. Let us apply the psychology of wholeness to the child as a "unitary being"; let us see to it that there are no breaks, no inconsistencies between school and school, between subject and subject, between home and school. Above all let

us beware of seizing upon an exaggerated psychological method, and train ourselves to make use of the findings of all the various schools of psychological thought.

### The Changing Curriculum

Readers will remember that Dr. Rugg edited the April issue of the *New Era* which dealt with curriculum reconstruction. We had the further good fortune of his presence during the last four days of the Conference, and we worked him very hard. In his special course on the need for an entirely new curriculum, he conceived "curriculum" as a series of experiences, each experience for each child consisting in the response of the entire organism of the child as an integrated unit. The school's work is to enable the child to grow with a maximum speed in all directions—in skill, in tolerant understanding, in creative capacity. The essential goal is the most complete development possible of the individual child. "The curriculum discards narrow school subjects, and substitutes in their place broad units which bring together facts and principles of life; in other words it redepartmentalises subject matter." Dr. Rugg's views were so overwhelmingly new to many of his audience that they were inclined to be sceptical of their practical possibilities. We should like these teachers to realise that this type of research work is being carried out in hundreds of schools in America, and that curricula are definitely in the process of revolutionary reconstruction. It behoves us all to watch very carefully for the results.

### Changing Methods

It was inspiring for teachers to meet in the flesh the great educational leaders whose books and methods they had studied. Amongst others, we had with us a number of eminent advocates of the project method. Mr. Burton Fowler was leader of the course. This method of purposeful activity is more than a method merely, and is probably the best exponent of the newer philosophy, psychology and science of modern education. It is also inline with the new curriculum-making.



Based on the philosophy of Dewey, and interpreted by Kilpatrick and others of Teachers College, it has gained much ground in various types of schools in America.

Dr. Decroly, philosopher, psychologist and scientist, gave a number of lectures in the different groups as well as a special study course. The Decroly method is probably the nearest European approach to the project, but differs in its limitation of choice to a recapitulation of the basic interests of primitive man. From his long and careful observations of children, Dr. Decroly has been led to believe that these centres of primitive interest are of fundamental value and utility to children. Mlle Hamaïde dealt with the practical side of the work and greatly helped teachers to gain an understanding of the application of the method.

It was the first time that Madame Montessori had taken part in an international conference, and it was a great pleasure for teachers to meet her. During our Conference Madame Montessori held a Montessori Congress which was attended by Montessori teachers from many countries. In her public lecture she stressed the fact that her psychology of education had been built up from first-hand observation of the children themselves, and that the Montessori principles aimed at providing the right conditions in which the child can develop spontaneously and freely. She said that she had observed an imperative psychological law of growth, namely that there were certain sensitive periods in the development of the child and that it was essential to make use of these at the right psychological moment. The didactic material had been worked out in response to this need. Madame Montessori is perhaps the protagonist of individual work and self-discipline, and as such has profoundly affected the education of the small child, especially in Europe.

The Dalton plan has been so much discussed that it was a great privilege to have Miss Helen Parkhurst in person. So often misunderstandings arise regarding these new methods, and in most cases

it is the fanaticism and rigidity of a particular set of followers that is the cause. Miss Parkhurst emphasised the danger of rigid adherence to any one method. She made it clear that the Dalton plan is not merely a technique, a reshaping of the old curriculum, but that it is first and foremost a philosophy and psychology of life. It must take count of each child as an evolving personality, and to do this it must be flexible in meeting difficult and changing situations. Above all, it must create opportunities and give a wide outlook on life.

Dr. Washburne was unfortunately not able to be present, and we missed his dynamic personality. He sent in his place a most able substitute, Miss Carswell, who demonstrated that the Winnetka technique is a blend of the individual methods through which the technique in the essential subjects, the three R's, is mastered, and the purposeful activity methods through which the more creative aspects are given free play.

### **The New Schools in Action**

The new schools in action were described in several groups, and covered a wide field. The Nursery and Kindergarten Group was fortunate in having Dr. Mary Reed of Columbia as its leader, and it did very efficient work studying the educational problems of early childhood, the principles underlying the curriculum which can best meet these problems, and the various types of curriculum which illustrate their application. The state schools were dealt with in two groups, elementary and secondary, and there was another group which represented the private schools—the experimental schools which have come to be known as the laboratory schools of the new education. In all these groups the speakers gave popular talks on what has been accomplished, and many were illustrated by children's work and by films. All proved the possibility and the desirability of embodying the new education in every type of school.

The mass education group was almost entirely composed of administrators and



was under the leadership of Dr. Randall Condon, Superintendent of Schools in Cincinnati, U.S.A. It reviewed the position of new education in state systems and considered administrative ways and means of introducing the newer methods into the schools for the masses. Vienna and Hamburg have long been famed for their municipal systems of education, and we were privileged to have accounts of the educational revolutions in these two cities from their own leading Administrators, Dr. Glöckel of Vienna and Senator Krause of Hamburg.

A further group devoted itself to the study of adult education, and especially to the study of adult education in Denmark and Sweden. This was particularly fitting when we were guests in the land which is the home of a most daring and successful experiment. Those teachers who concentrated on this line of study have come away full of admiration for the People's High Schools, and for the remarkable band of men who have been their inspiration. Mr. Anders Vedel, himself Principal of a well-known Folk High School, led the group and organised expeditions to several of the schools. Conference members lodged in one of them and came to know the spirit that inspires all who come into touch with the movement.

### **Training of Teachers**

One hears very often the criticism that it is inspectors and superintendents of education who prevent the new education being introduced into school systems at large. Yet those administrators who support the new education state that their work is handicapped by an insufficiency of teachers able to put the new methods into efficient practice, by examination requirements, and by public opinion. The general introduction of the newer methods presupposes basic changes in the training of teachers. These claimed the closest attention of the training of teachers group. The convictions were stated, that a secondary education for primary teachers was essential, that professional training should be

associated with the University, that teachers in every country should become a united body, that students in training should study the new techniques in a practical way, and that the examination system should be reformed in order to facilitate the study of new methods and systems of organisation. The group was much indebted to Mr. Neil Snodgrass, headmaster of the Demonstration School, Dundee Training College, for his able leadership.

### **Examinations**

The problem of examinations, the twin dragon of the curriculum, was fully discussed and most useful work was done by the Examinations Enquiry Committee. A report, together with the resolution passed is to be found on page 216. Only a beginning has as yet been made.

### **Parents**

Parent, teacher, child—all three are co-equal in the domain of education. In the past the parent's relation to the school has been much neglected. We were very glad to have leaders of the various American movements with us, and to learn from colleagues in different countries what has been done to bring about co-operation between parent and teacher, and what have been found to be the most successful methods of educating young parents in the science of child study.

### **Creative Self-Expression**

The creative self-expression aspect was well represented. Reverting to the principle of the one force, we include in this section the child and religion group. The realisation of the importance of discovering the best method of releasing the spiritual force latent in every child, was shown by the numbers who joined this group. It was decided that the subject should be treated from a non-sectarian point of view and no definite lectures were arranged; instead, informal discussions centred round the basic problems. The limited time and the barrier of language made the work difficult, but there was general agreement that youth to-day de-





*Standing*—Dr. H. Rugg (U.S.A.), Mr. B. P. Fowler (U.S.A.), Mr. G. Mattsson (Sweden), Dr. A. Ferrière (Switzerland), Prof. R. J. Fynne (Ireland), Herr P. Högström (Denmark), Dr. R. Raup (U.S.A.).  
*Sitting*—Dr. W. Boyd (Scotland), Mme Ferrière, Herr G. J. Arvin (Denmark), Mrs. B. Ensor (England), Prof. T. P. Nunn (England), Mrs. Chattopadhyaya (India), Colonel Qvist (Denmark), Miss C. Soper (England)

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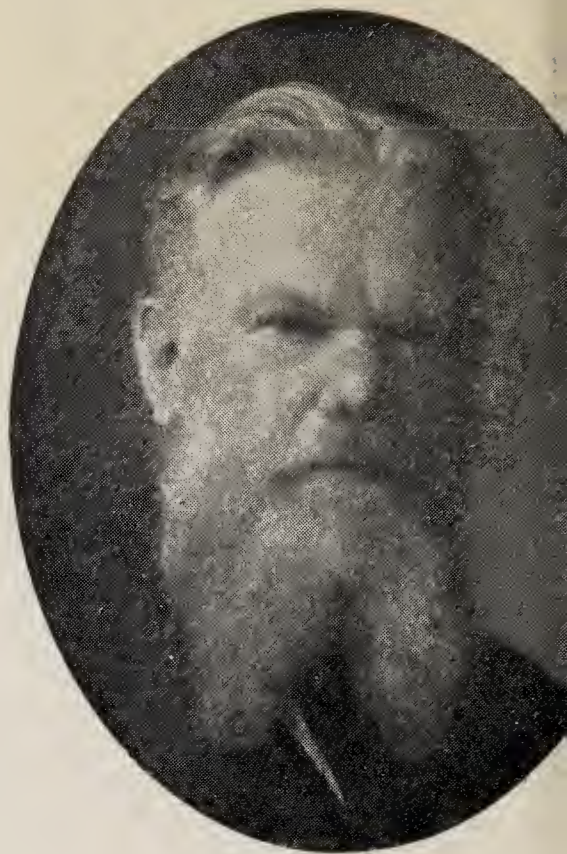


INDIAN DELEGATION WITH MRS. ENSOR





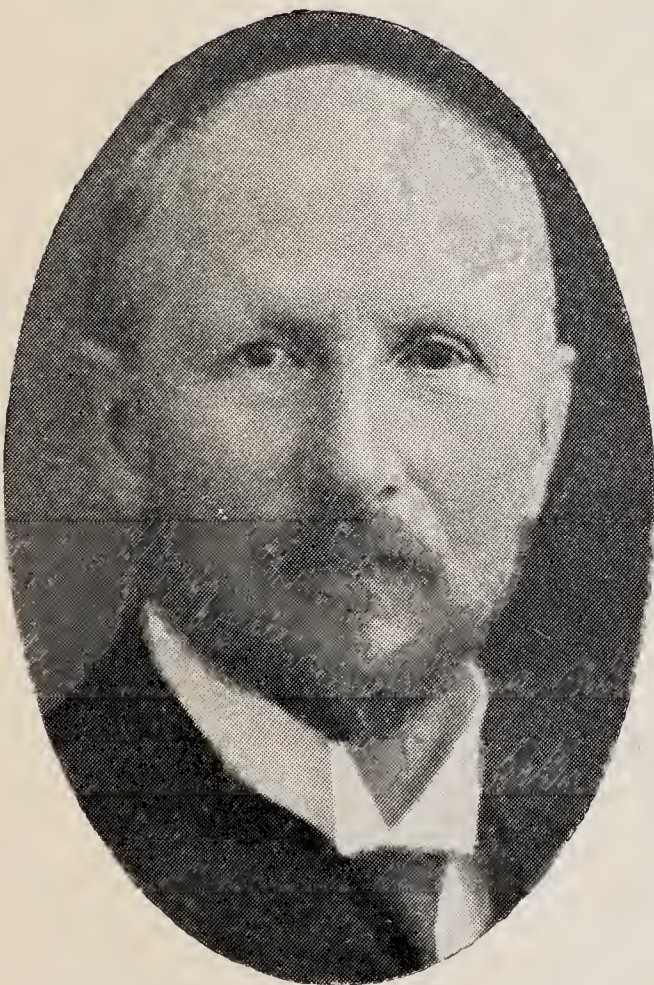
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Mayor of Education, Copenhagen



HERR F. BORGBJERG  
Minister of Education, Denmark



HERR T. STAUNING  
Prime Minister of Denmark



HERR J. BÅÅTH,  
Mayor of Hälsingborg



HERR P. CHRISTENSEN  
Mayor of Helsingör



mands fresh forms through which to express its spiritual nature, and that it also demands that all religious belief should be put to the test of proving that the Fatherhood of God and the Brotherhood of Man are a reality.

The discussion group on the handling of sex force and sex problems also falls into this category. The subject was treated both from the angle of the parent and that of the teacher, and discussions waxed fast and furious. The general policy advocated was naturally that of treating the sex force psychologically and of frankly facing the many problems that arise.

Dr. Weismantel had collected a very large number of children's drawings from Central European countries to illustrate the art group which was under his direction. As at previous Conferences, the work showed remarkable initiative and imagination. There was a great difference between children's art from Germany, America, England, Denmark, and other countries, and one was again struck by the value of art subjects as an index to the psychological, national background, as well as to the individual psychology of the child, thus showing the influence of both the collective and the individual unconscious.

It was extremely disappointing that Professor Cizek was unable to be present owing to illness. Professor Gruber took his place, and gave a special course on his own art work in Vienna.

From the art group was formed a music group in which were discussed the more modern methods of introducing children to the rhythm of sound. Mrs. Satis Coleman, so well known for her experimental work at the Lincoln School, New York City, led this group.

Mrs. Baer-Frissell's course on the rhythm of bodily movement had many participators who discovered for themselves the value of rhythmic movement as a means of self-expression.

Those who attended the choral speaking under Miss Gullan also discovered a mode of emotional release as well as the pleasure that is to be derived from spoken poetry.

### **Social Conditions**

The group which met to discuss social conditions was unable to do justice to the importance of this subject, but it was soon evident that there was a distinct difference between those countries in which the government has remained stable during the post-war period and those in which there have been fundamental changes. In the latter the whole field of social science has been given a different place, and has revolutionised education in its attempt to raise the whole social standard as well as the social relationships of the country. The importance of a deeper co-operation between all countries in this field of work has led to the formation of a central European group which we hope will become the nucleus of a permanent social reconstruction committee within the Fellowship.

### **International Understanding**

Since in all our work we strive to be international, a special study group was naturally devoted to finding the best ways to awaken an international spirit among the youth of the nations. "Apart from excursion into the psychology of the problem, most of the group's activity turned on the discussion of practical educational methods for increasing international understanding. The main outcome of all the discussions was that there is vital need for enquiry and research into all aspects of the problem."

### **The Lighter Side of the Conference**

But all our time was not spent in lecture halls. The weather tempted to the beach and into the woods, and many members combined a jolly holiday with hard mental work. There were excursions by boat and charabanc as well as opportunities to see Danish farms and Folk High schools. The adult education group went out to the Frederiksborg and the International Folk High schools. Then there were two whole-day excursions. The first of these was across the Sound to Hälsingborg where we were given a public welcome by the Mayor. In the afternoon there was a very delightful and exceedingly well-



organised children's demonstration of Swedish gymnastics and dancing at which Their Royal Highnesses the Crown Prince and Crown Princess of Sweden were present, and later in the day school children sang Swedish songs from the old fortress terrace. The second all-day excursion was into Copenhagen where we were again honoured by an official welcome at the Town Hall, and had time to explore the capital. Among the most attractive entertainments were the displays of folk-dancing on the Elsinore sports ground. The Danish Association of Folk Dancing gave us a splendid welcome on the first evening, and on another afternoon we were entertained by 300 Copenhagen and Frederiksberg school children in national costume, and by the Danish Boy Scouts who acted an old seventeenth century play. In the afternoons educational films were shown at various cinemas in the town and it was gratifying to see the wide and popular use that is now being made of this method of instruction. The evenings were well filled by national section gatherings, by folk and ballroom dancing and by community singing. We had two good concerts of Danish music, two poetry recitals by Miss Gullan and several special national evenings. These latter were most popular, and we hope they will be a special feature at the next Conference. There were also a number of official luncheons and dinners which, we should like our members to know, were not initiated by us, for we felt very strongly they were not in keeping with the Fellowship spirit. They were, we were given to understand, necessary, because they were a part of the national life in the country in which we were guests—a traditional custom dating back to the Viking days. Before the next

Conference we must decide whether or not we should fall in with the customs and etiquette of the country in which we are visitors, or whether we should carry the Fellowship's simplicity of life into whichever land we go.

### **Elsinore Report**

In view of the importance of the lectures and courses delivered at Elsinore, it has been decided to publish a Report in book form.\* This is now being edited by Dr. William Boyd, of Glasgow University. As it will cover all the lectures given at the Conference, we have not attempted to give as full a report in this magazine as has been done in other Conference issues.

### **Visit to Poland**

This is the tenth anniversary of Poland's independence, and in celebration of the event a most interesting exhibition has been organized at Poznan. By invitation of the Polish Government we saw the exhibition, the old historic town of Cracow and the Polish capital, Warsaw. We had the opportunity of visiting a number of different types of schools and were much impressed both by what we saw at the exhibition and in the schools. It is proposed to devote the next issue to new education in Poland.

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### **VISIT TO AMERICA**

The Editor will visit America on a lecturing tour from early November until the Spring. Communications should be addressed to her c/o W. B. Feakins, Inc., Times Building, New York City.

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\* Orders for the Report should be sent to the *New Era* office. Price: approximately 7/6 or \$2.50. Date of publication: probably January 1930.



# The Basic Principles of the New Education

By Professor Percy Nunn

(*University of London*)

(Lecture delivered at Elsinore, 19 August 1929)

MOST social movements which have a wide and deep significance exhibit a certain similarity in their history. They begin in the region of desire and impulse rather than in the province of pure thought, and only gradually come under the control of definite ideas and explicit theory. This is true of the movement we call the New Education; for although much of its inspiration has been derived from great writers and thinkers upon education, in its origin it was on the one hand a gesture of dissatisfaction and revolt against the older tradition and on the other hand expressed a felt need for reform, which is only gradually assuming a determinate shape. My task this morning is to try to bring out the basic principles which underlie the movement and, even though we may not always be aware of them, are striving to express themselves through its progress.

## The Pupil as a Whole

The first principle is one which goes far to explain the difference between the older education and the newer. For reasons, some historical, others philosophical, the teacher under the old régime was prone to consider that he was concerned only, or mainly, with the 'mind' of his pupil. The distinction between mind and body is, of course, a very ancient as well as a very important one, but since Europe imbibed the philosophical doctrine of René Descartes there has seemed to be so profound a difference between the two that men have come to think of them as distinct entities, brought together in an inscrutable way in each individual person, but wholly diverse in nature. Thus education, as I have said, became conceived mainly as the business of training the mind, and from that conception the aridity and artificiality of the old education followed inevitably.

The New Education, in distinction from this philosophy, insists upon thinking of the pupil as a whole. While recognising that

his being has, so to speak, its mental or spiritual end and its bodily end, it refuses to accept the Cartesian separation between these. To use a pregnant term of the English philosopher Bosanquet, it regards the young human being as a 'body-mind', which grows as a whole and is to be educated as a whole. Here you have in a nutshell the philosophy of the 'activity school' and of all education which stresses the vital interpretation of physical, intellectual and moral activities and growth.

## The Child and His Environment

The next principle is that when we consider the growth of a body-mind, that is of a concrete individual child, we must not think of him apart from his environment. The old education, believing its function to be to work externally upon a more or less passive object, the mind, deemed it sufficient to fill that mind with knowledge, to polish it, to sharpen it, and above all to stiffen it with discipline. The New Education regards every pupil as a centre of physical and intellectual life which is nourished and developed only by intercourse with its environment. Professor J. S. Haldane, brother of the late Lord Haldane, has in his physiological works illuminated this idea brilliantly, showing that the fundamental thing about a living creature is the fact that it depends for its existence upon an active and perpetual intercourse with its environment: that its very life is, so to speak, a focussing of the environment, within the creature, or, to use Dr. Haldane's own striking phrase, a process in which the contents of the environment are 'caught up in the whirl' of its being. In other words, the New Education thinks of the child's life dynamically as a process of give and take between him and his environment, and consequently of the work of a school as primarily to supply an environment containing the elements deemed necessary for the best types of human growth.



This notion of life comes, as I need hardly remind you, from the science of biology. In applying it we must remember that the child's environment includes not only the world of nature, but also the world of men and the social structure into the midst of which he is born. We are bound to ask how, from the educational standpoint, the relation between the individual and his social environment is to be conceived, and that question is one of equal difficulty and importance. Following the lead of biology, there are two possible answers. It may be that the goal of life is the perfection of the community of beings of which the individual is a member. That is obviously true of some lower creatures which live in colonies where it is hard to distinguish between the living unit and the whole of which it is a member. If results of studies such as Maeterlinck's *Life of the Bee* are to be accepted, it is also true of communities of much higher order. Among ants and bees the well-being of the community is the only thing that seems to matter, and there is no limit to the subordination and sacrifice which nature, in the pursuit of that well-being, demands from the individual animal. There have been human societies inspired by the same idea and, indeed, most European nations have passed through a phase in which it was dominant; but it is possible to hold that in man the ideal relation between the group and the unit is the inverse of the former one: that the proper goal of human life is perfection of the individual and that all the machinery of society and all the traditions of human achievement and culture are to be valued only in so far as they conduce towards that perfection. Here, I should like to think, is a principle upon which the several currents of effort and aspiration which make up the New Education movement are agreed; for the issue is clearly of critical importance and we must make up our minds about it one way or another. The great difficulty is that the individual life undoubtedly reaches its highest growth in fellowship with others and devotion to common ends, and people are apt to infer from this that there is an 'over-soul' or life of the social group higher in reality and value than the life of the individual person. I am myself convinced that to argue thus is to misinterpret the facts. There is no question about the facts

themselves, but their meaning, I urge, is that the ideal growth of the individual is impossible beyond a certain quite early point, unless it proceeds in terms of social life and social values. Thus the stress the New Education lays everywhere upon the encouragement of social sensibilities and corporate activities is justified, but only because those sensibilities and activities are necessary to the higher types of individual life. I will go further and record my fear of certain tendencies in the New Education which seem to me to betray an insufficient appreciation of the point I have tried to make. There are schools which attempt to force upon all their pupils a kind and degree of sociality which some find repugnant. To do this is to do violence to the principle that the aim of education should be to foster as far as possible the perfection of each person along the lines marked out by his individual nature.

### Individuality—Two Meanings

I have spoken much of individuality and may be called upon to explain in what sense I use the term. I must accordingly point out that it has at least two very different senses. When one speaks of two or more individuals of the same class, for example coins of the same value or chairs of the same pattern, one is referring to what philosophers call their numerical difference. The two things are exactly alike and yet mysteriously enough this one is eternally other than that one. I say 'mysteriously' because, though the plain man may find no difficulty here, philosophers have been greatly worried to understand how two things *can* be different when all their properties are identical. Individuality, when it means mere numerical difference, may offer intriguing problems for metaphysics, but is of no particular concern to education. In another sense of the word, however, 'individuality' refers not to the fact that this thing is numerically different from that one, but to its internal character. When we say, for instance, of a book or a poem or a piece of music or a public building that it has individuality, we are referring to the way in which the diverse elements which enter into it are united and harmonised to make a whole. To quote again from the philosopher Bosanquet, we have in view the 'unity in diversity' of its features. Now, in the first



sense of the word one thing cannot be more individual than another, but in the second sense it is evident that individuality is capable of degrees. In this poem or book the artist may have succeeded in a high degree in fusing his materials into unity or harmony, in another he may have tried bravely, but failed. When one speaks, then, of the perfection of the human individual as the goal of education one thinks of individuality in the second sense. One may have a poem in which, as in one of the magical lyrics of Wordsworth or Goethe, a few simple elements are combined in such a way as to achieve a high degree of poetical effect, or one may have works, like the *Divina Commedia*, in which the artist handles vast masses of material. The illustration brings out that in considering individuality we are concerned both with the richness of the content and the degree of perfection with which the content is organised. There are simple and well-unified characters, and there are complex beings who have never succeeded, perhaps, in bringing into harmony the whole richness of their nature and experience. It may not be possible to arrange such characters in an order of merit, but we shall easily agree that education must pursue the two ends of offering richness of experience to children and also helping them to organise their lives into as complete a unity as they can achieve. In connection with this it may be well to remember that perfection of individuality is by no means the same thing as eccentricity. As Thomas Carlyle well observed, the merit of originality consists in being most sincerely ourselves.

You will note that I have assumed the perfection of individuality to be the goal of life and therefore the goal of education, and again that I have explained individuality by reference to works of art. If I had to defend my illustrations I should claim that they are apt because life as a whole has through and through the essential characters of art. Or, stating the truth the opposite way, I should say that the essential work of art is not the poem printed in a book or the picture on the canvas, but a moment or pulse in the life of the artist, and that this creative moment or pulse of his existence merely exhibits in their clearest and highest form the characters which permeate life as a whole. In a word, though life has its flats

as well as its heights and depths, it is through and through a creative process, and this aspect of it is its essential character. Thus the individuality whose perfection is the goal of education does not differ from the individuality of a work of art, but is at bottom the same thing.

### Education an Active Process

From that position we find our way again to the former idea that education is an active not a passive process; but we may now see its truth in a different and a higher light. Education must be activity because life is creation and creation is essentially activity. Moreover education, however closely it may follow the changing needs of modern life, must cling to the great lines of creation—that is to the great arts and the great sciences—along which the human spirit has grown.

We began in the region of science, drawing our conception of the educational process from biology. We have now reached, as the most fundamental principle of all, the idea of life as creative—an idea which is central in the doctrine of many philosophers but is generally held to be alien to science. The question arises whether these two points of view can be reconciled, or whether in the New Education we are to draw our inspiration from a philosophical faith and our method from sciences logically incompatible with it. This would be a most regrettable conclusion, but I do not think that it is forced on us. When the ideas of Darwin conquered the world, it was natural that men should attempt to explain the whole of evolution, including the higher ranges of human life, in terms of pure mechanism. So far has that tendency gone that for many persons a biological interpretation and a mechanical interpretation mean precisely the same thing. But even in Darwin's own day voices were raised protesting against the idea that his conceptions, though they might describe externally the course of evolution, could be held to give an explanation of it. I think that among professional students of biology there is a growing willingness to admit the justice of these protests. In short, though the biologist is committed to trying to unravel the physical or mechanical threads which make up the tissue of life and ought to confine himself to this because it is his special business, yet



he may admit that there is more in life than its mechanical tissue—in other words, that there is no incompatibility between the notion that life is essentially creative and the fact that its creative work is carried out under mechanical conditions. After all, that is plainly true of the work of the artist which, as we have said, exhibits the essential characters of life in their most concentrated and clearest form. He does not create out of a vacuum, but wins his inspiration from the very properties of the materials which determine and limit its possibilities.

### Basic Principles

To sum up what I have said, the basic principles of the New Education are to be

found in a synthesis of some of the fundamental ideas of biology and the philosophical or religious notion that man is essentially a creative spirit. Shortness of time has compelled me to assert somewhat dogmatically that such a synthesis is possible,\* but you will agree with me that, if it is possible, it provides a theoretical basis from which, given the necessary enthusiasm and wisdom, the teachers of the future may in time transform the world.

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\*Dr. Nunn dealt with this point fully in a subsequent lecture to the Philosophy of Education Group. He has also discussed it in an address to the British Association for the Advancement of Science (*The Advancement of Science*, 1923).

## What does it mean for a Teacher to have a Philosophy of Education?

By Dr. R. B. Raup  
(*Columbia University*)

(From unsubmitted Notes of Lecture delivered at Elsinore, 21 August 1929)

DR. RAUP said that it was very difficult in a short space of time to give any clear definition of the meaning of the philosophy of education, but he would endeavour to do so by the method of indication, leaving it to the imagination of his hearers to go further.

### Points of View—Intellectual and Emotional Content

Dr. Raup began with the proposition that a philosophy of education for a teacher—or for anyone else—is a matter of the points of view which guide and motivate that person's decisions with regard to problems of education. These points of view have a certain intellectual content, as well as an emotional content. The points of view that come into functioning whenever a decision has to be made are a philosophy at work in the life of the individual. It is not a question whether a teacher has or has not such a philosophy functioning: it is a question of what kind of philosophy is going to function.

Whenever a teacher makes a decision with regard to anything connected with the curriculum, with the activities of the child,

some such background in the life is functioning. Is it fair to say that this teacher is practising philosophy? Dr. Raup did not think so; the teacher may simply have inherited his points of view, or they may have grown into his life by contacts with other people almost without his knowing what was happening. But somebody's philosophy, somebody's point of view is working in that teacher.

When does the teacher begin to practise philosophy? When he begins to see that possibly a point of view needs correction; that it does not apply; or that another point of view conflicts with it, and that one cannot have both working at the same time. The last thing people are apt to question is their point of view; they are more apt to think the difficulty lies with the problem itself. One of the most difficult things in the world is to get people to be sensitive about their points of view. When they are, they begin to philosophise.

### Consistency—is it Possible?

When a person does become sensitive about his points of view and begins to think about them, he will find that very often



they conflict. Dr. Raup said he wanted to raise the question whether or not a teacher can have a consistent system—points of view that do not conflict. Dr. Raup believed that the human being is relentlessly on the quest for consistency; but he never gets there; he is always on the way. Dr. Raup wished to go further, and say that he was afraid of a person who was consistent throughout, because he knew that no one set of principles in this world adequately takes care of all of human life; whenever a person worked out a nice system to which he adhered rigidly and relentlessly, he observed those values, but cut across other values in life. Dr. Raup saw no escape from that.

Russia has a consistent system, but when she comes down to life with that consistent system, another set of values is bound to suffer. It may, of course, be a good thing that people think in this way sometimes, in order to get things done! The Englishman will never commit himself to a programme, because he knows from experience that life cannot be got into one little system of principles or one little programme of principles, that room has to be left for cross-principles. In spite of this, Dr. Raup believed that one of the best things a teacher or educator could do was to continue to work towards consistency and to try to make things consistent.

### Consistency and Life Situations

The moment philosophising is turned away from the situation in real life and systems are begun to be built up in the realms of eternal values, pictures to be drawn as though they existed for all time, and the attempt made to force everything in life into those pictures, the fact was forgotten that the business of philosophy was with the problem itself. When a person turns his back on the real situation in life it is much easier to build a consistent system out of it, and that is one reason why Dr. Raup was suspicious of a nice system of philosophy; he knew that life did not work that way. He would rather see a welter of inconsistency where a person is keeping his face towards the real problem than a nicely thought-out system where the person has his back to the real problem.

A person is apt to build up a system on a few fundamental points of view; a teacher will build up a logically consistent system, and then find when he gets down to work, that the things upon which the system is built are far removed from what the actual situation demands.

### Another Phase

How are people to hold those views which, in their scope and ideals, are beyond what the present system will allow? How are they to hold them and get them to work into line? That is another phase of the meaning of the philosophy of education for teachers. Some people would say that it does no good to have those views, and that it is better to stick to the practical things of life. Dr. Raup did not believe that, because it is a good thing to have views that rankle in the life of the individual; it is possible to hold such views for a time and then have them completely disappear. He considered it was a good thing for a person to let these principles go through his head. If he keeps them before him, he will follow them, and if he goes back and rejects them, he will find that they still act as correctives and guides in his life. Everyone has to be more or less inconsistent, but Dr. Raup believed it was better to keep a growing, increasingly consistent set of principles working away all through our lives as teachers.

This is what he believed to be the meaning of a philosophy of education in the life of the teacher.

### Differing Points of View

What do people do when they differ in points of view? They do one of three things: First, finding that they differ, they may let each other alone; or if the situation will permit it, they may run away from each other. That Dr. Raup called "fleeing". Second, they may fight; the longer they fight the more deeply entrenched each becomes in his own way of thinking. Third, they may reflect on the reason why. They flee or fight on the one hand; on the other, they experience exchange and reflection.



# The Psychologies of 1929

By Dr. Harold Rugg  
(*Columbia University*)

(From unsubmitted Notes of Lecture delivered at Elsinore, 19 August 1929)

DR. RUGG said he thought he would take his cue from a little incident that had happened to him a few weeks previously when driving through a busy New York street. He had been stopped by a red light just opposite a policeman, who with great skill was handling the automobile and pedestrian traffic. He was an old Irishman with a smile on his face, holding back the traffic at the right moment, urging it forward at the right moment. Dr. Rugg asked him how he managed the traffic so well, and the policeman replied: "My boy, it's the psychology of it". And that was the true explanation of his mastery over that complicated human situation.

Education was learning to use the many avenues of study of the human being, and the New Education Movement was perhaps the finest exhibit of the manner in which learning was being culled from the many kinds of psychology in existence. A study of the history of psychology from 1850 or 1860 showed that psychology had moved through many interesting changes, that several distinctly different schools of psychology had grown up, but that in their midst education had lagged behind, failing to make use of more than one or two of them.

## The Human Response

Dr. Rugg briefly reviewed some of the important changes that had taken place in the understanding of the psychology of the human being, in order to get a point of view for the psychology of the curriculum of the new school. Psychology had changed in many respects, but perhaps the most important change had been in the method of studying the human response. Prior to 1875 most psychologists depended upon introspection as their sole method of studying human responses; they looked back into their own experiences, tried to re-examine past experiences and note the chief characteristics of them. In doing so they ignored almost altogether the conduct of the person, the behaviour of the individual.

## Behaviourism

Under the impetus of the physical sciences after 1860-1870 psychology began to take on a more scientific method, and a group of psychologists appeared, of which Watson and Thorndike were the leaders, who were known as behaviourists, because they denied this introspective method, and said it was impossible for a person to look into past experiences and report them accurately. They therefore said: "We will change conditions and see how the child or person responds. We will study his behaviour".

Dr. Rugg then illustrated some of Dr. Watson's experiments to show his objective method of studying the behaviour of the child. Dr. Watson had continued his experiments and had studied the problems of the instincts of the child, one problem being: "What responses are unlearned at birth, or as nearly at birth as it is possible to work with the children?" It would be remembered that William James, who was much revered in America as a great leader of psychology, had a long list—25 or more—of reactions and responses which, according to him, were instinctive; that is, they were present in the form of tendencies (behaviour) at birth. In his experiments he had used another method, that of introspection. He had looked into his own experience, into the experiences of children as far as possible, but, not using the objective behaviourist method, he had come to a fallacious conclusion. The Watson experiments, although not yet as extensive as could be desired, were based on more than 100 individuals, and led one to believe that the general conclusions in regard to instincts were sound, namely, that the list of unlearned tendencies, propensities to action at birth, was very small. Watson said there were three: Fear, rage and love. He had continued to study how the most important responses of children were learned, and had used the term "the conditioned reflex"—the conditioning of one response by attaching it to another already known. The danger was that Watson would carry his philosophy, his



conclusions, his theory, beyond the data that he had obtained, and his psychology has been largely discredited by psychologists in America because of the fact that he did carry his generalisations too far.

### Criticism of Behaviourism

Professor Bode, who had recently published a book, *The Conflicting Psychologies of Learning*, had given, according to Dr. Rugg, the best criticism of the new psychologies that were active in America, and had humorously disposed of Watson's theories on behaviour by recounting what would have happened to Romeo on one of the nights when he went to visit Juliet if his conduct had been controlled entirely by the pre-determined arrangement of a series of nicely placed conditioned reflexes, illustrating how absurd was the ultra-behaviourist interpretation. And that, of course, raised a fundamental question, i.e. "How is it that these reflexes can be got together at the right moment and in the right relationship?" There seemed to be some co-ordinating power in the individual that brought out the right reflex and put it into the right integrated relationships.

Nevertheless, Watson had told them something of importance; he had said that conduct should be studied by noting what people did, that some light would be thrown upon education by studying the behaviour of individuals—but his experiments had shown the incompleteness of the knowledge that is derived from a study of overt, observable conduct only.

So much for the behaviourists.

### The Early Work of Freud

At the time when James in America, Wundt in Leipzig, and other disciples—Stanley Hall, Cattrell, etc.—were building laboratories for the scientific study of the nervous system, another method was being developed in Europe by a group of persons outside of psychology. In the late 1870's and early 1880's, Sigmund Freud had turned his studies in the direction of hypnotism, learning thereby that one could go back into the previous experiences of an individual in the hypnotic state. It was through his contact with hypnotism that Freud got the idea of a complete and systematic exploration of the previous experiences of the

human being. As he developed his work, it would be seen that he was doing much more completely and vigorously the very thing that the scientific psychologists said should not be done, for the scientific psychologists were at that moment turning their backs on introspection (or retrospection) and were studying only that infinitesimal part of life revealed by behaviour.

### The Later Work of Freud

Freud then left hypnotism and applied the method of retrospection to the supposedly normal individual. By the deliberate development of the method of retrospection, Freud had supplied one of the fundamental cues for understanding the human being, which Watson, by refusing to use the method, had failed to do. Freud, Jung, Adler, and their associates, had sought for the driving power, the co-ordinating influence, which brought the reflexes out at the proper moment, and Freud in particular should be remembered for his book, *The Psychopathology of Everyday Life*, in which he had assembled concrete examples of the way in which human beings forget. This assembling of examples and causes was a striking exhibit of the sharp reorientation that psychology was to get from the psychoanalyst, and as the years went by, between 1900 and 1915, new concepts and new terms had been pressed into the vocabulary, another important foundation-stone had been laid. Incidentally, Dr. Rugg considered that the greatest contribution of this school of thought lay in the discovery of the tremendous rôle played by previous experience, in the form of an accumulation of desires and meanings and formulation of attitudes, and in the pressing out of those desires, those driving motives, to reveal themselves in conduct.

### Discovery of the Individual

Later researches by sociologists and others had revealed the fact that each person is primarily a self: that each person is driven by fundamental desires, and that the child in the school, the individual, grows up in a world of personal fictions, not in a real world that overlaps the world of another. His world is built up round himself from infancy. His responses are always in terms of his personal interpretation.



### ***Gestalt* (Form) Psychology**

Light was thrown upon the educational problem from another angle, through the attack made on it by the *Gestalt* psychologists, using much more scientific methods than any others—with the exception, perhaps, of the behaviourists.

Dr. Rugg contrasted the experiments made by the *Gestalt* psychologists in animal learning, with previous experiments made in America by Thorndike. In 1899, Edward Thorndike performed a series of experiments on the learning powers of apes, from which he deduced that animals learn by trial and error, and for thirty years he had committed himself very largely to a theory of education for the school based upon the point of view of and the orientation obtained from those experiments. Thirteen years later, in 1912, Köhler carried out a similar experiment in Germany, but in a different way, reaching the conclusion that animals and human beings learn, not by trial and error, not by chance, but by seeing the relation between the elements in the problem. Producing the early Thorndike experiments, Köhler showed that no conclusion could have been reached by Thorndike except that of chance learning or trial and error learning, because of the way in which the experiment was carried out.

It was not possible, Dr. Rugg said, to cite the whole range of *Gestalt* experiments, but they constituted another attack upon the problem of how people learn, how individuals grow—upon the psychology of development.

### **All Psychologies Necessary in the New Education**

Here, then, are all these different schools. Dr. Rugg said he was endeavouring to build up an acceptance of the idea that the protagonists of new education do not dare to devote themselves to any one school of psychology. The bane of the school method throughout the history of schools was that one exaggerated psychological method was seized upon and all others ignored. People lived, psychologically, in a world of academic stereotypes. The point he wished to emphasise was that new education was compelled to make use of the findings and conclusions of all the various schools of psychological thought. New education saw the child in

terms of a conception contributed to by all the schools of psychology: it saw him as a self-defending self—and he was that.

All the possibilities had not as yet been explored, and the problem should be considered from all angles. Freud, with his emphasis upon motive, should not be denied; the behaviourist, with his objective method of studying behaviour, should not be denied; the *Gestalt* psychologist should be admitted as a co-worker.

There existed now an understanding of the difficulties to be faced, of which 25 years ago there had been no conception. It had to be admitted that individuals grew up in a world of stereotyped mental patterns; the task of the schools, therefore, was to surround them with a curriculum of activities and materials which would, as far as possible, develop meanings in each child approximately like those held by other people. The problem of building up relatively common mental patterns was important, of getting your mental pattern to overlay your world of fiction, to overlay as far as possible the others around you, so that common meanings could be built into the experience of the people in social groups; certainly it was only by this means that international understanding could be reached.

Concluding, Dr. Rugg referred to a group that had emerged, which viewed the individual still differently. This new school would, he considered, be sadly inadequate unless it studied life through the eyes. The artist was concerned, not with the adjustment of the individual to the social world, not with mere adaptation to the physical world—he was concerned only with the individual as an artist, as a total individual, as a complete and unique personality desirous day by day of expressing himself, of portraying life as he feels it.

The two tasks of the school are: (1) the task of adjustment or adaptation to the world outside; (2) the task of creative self-expression. In emphasising the theory of the study of the creative act, Dr. Rugg did not want to be misunderstood. Whereas the *Gestalt* psychology and the other psychologies helped in the comprehension of the development of understanding of the world outside, it was only through the eyes and the feelings and the technique of the creative arts that the other side could be studied.



# Psychological Types and Curricula: An Introduction

By Dr. Adolphe Ferrière

(Synopsis of Group Work, Elsinore, August, 1929)

THE new era is an idea we oppose to another idea: that of the old era. The necessity of adapting curricula to a new age implies that we know the old age to which the old curricula were adapted, and that we recognise these to be deficient and inadequate when applied to the present age. In point of fact, there is no such thing as an old age and a new age, an old era and a new era. There were several eras in the past of humanity. We can believe that there will be several more in the future. Many thinkers agree in believing that the past knew a primitive era in which instinct predominated; an old era in which social, moral and religious order, imposed on the community from the outside, predominated; finally, a modern era in which, little by little, individualism is breaking away from authority, from all human authority, in order to seek the Godhead within. But many individuals show themselves incapable of finding God. Some of these fall back upon instinct, others upon imitation, seeking thus, darkly, the authority they have need of; still others rely upon vague intuitions and on impulses. But egocentricity rules in this modern age of ours more perhaps than it ruled in any other.

The school is the reflection of society and its dominating tendencies. Formerly the school was, first of all, authoritative, and everything—science, morals, religion—was imposed from without within by adults; much of this old spirit survives in the school of to-day. Classes in which the teaching is collective, where all the pupils follow at the same time the word of the same master, where the curriculum is settled in advance, where each studies for himself alone, where co-operation is not merely ignored but proscribed, where examinations pit one participant against another—these classes reflect the old era, and prepare the individual for the era of individualism, that era in which our present civilisation is involved, but which will disappear, sooner or later, to make way for the new era.

## What Will the New Age Be?

What will this new era be? It will be the counterpart of that under which we now suffer. We suffer from authority imposed upon beings capable of growing by themselves “in wisdom and stature, and in favour with God and man”. We suffer from the herd spirit, which is still the dream of a number of old-style pedagogues. We suffer from the absence of co-operation in school and outside school. We suffer from the spirit of hate that engenders the artificial divisions existing among men. In a word, we aspire to a spirit of love.

We believe the spirit of love to be natural to the sound man; more natural still to the sound child. “Except ye become as little children ye shall not enter into the Kingdom of Heaven.” These weighty words do not refer to the outward imperfections of the child, but to the unseen perfection of his true and pure spirit, in which are centred all functions and all powers. From this centre thought and volition proceed. To adapt himself to the world, to nature, to his fellow-men, then to adapt the world, nature and society to a new harmony imperfectly apprehended—these are the characteristics of the sound child. All that conserves, all that increases the powers of the spirit, in the individual and in society, all this enraptures the child. This is the essence of the new era. This, also, is why the school of the future must be centred upon these aspirations.

## Characteristics of the New Age

How do we know that these aspirations are those of the present age, and that they are the characteristics of the new era? We know, because we see in life men whom we adjudge superior. These men began, as all children begin, with pure instinct. Then they came in need of authority; they went in search of it; they found it in enlightened parents, in inspired teachers, and a bond of love and admiration united these born leaders and their disciples. Later these men



of whom I speak set up their own self against authority, especially against those authorities which sought to impose themselves on them—and we are surrounded by authorities from which we must break away if we would not remain minors all our lives. And then, in adolescence, appeared the need of union with an apprehended God, of submission to universally apprehended truth; the need to embrace an ideal and devote themselves to it. This is the dawn of the new era in the adolescent. The need of self-devotion, the spirit of co-operation, the spirit of love—love of all created things: love of the feeble, to succour them; love of the strong, to become one of them in the crusade of the new era. The realisation of this pierces us as with a ray of light when we study the adolescence and youth of great men.

This period of love is succeeded by a period of direct intuition of truth. Instead of reasoning upon life, the intuitive man meets the Divine reason face to face; he perceives the value of all things and the order and subordination of values; he is a sage. Should the sage advance still further in Divine wisdom, the day dawns when he merges into the Godhead.

### **What is Humanity?**

It is said—and I am sure it is so—that the evolution of the individual follows the broad lines of the evolution of humanity. Conversely, it might be admitted that the evolution of humanity reproduces the spiritual evolution of these super-men, an outline of whom I have just traced. Yes; but what is humanity? It is not a living being with co-ordinated organs and functions. Thinkers who ponder humanity and the nature of humanity as they would ponder a living being allude to an equilibrium of radiations which is perhaps real, but which we to-day can neither recognise nor direct. What we see is a great multitude of living beings all differing the one from the other. There is a characteristic common to all, of which they may or may not be aware: the striving to conserve and to increase their strength; some are aware only of material power which their spirit enables them to achieve; others know that spiritual is better than material power. Apart from that, apart from the common characteristics of intelligence, apart from the physical similarities

which characterise the human species, they all differ the one from the other; and to a much greater degree than we suspect at first when we judge others by what we ourselves are, and stop short at outward semblance.

### **The New School's Task**

To know the differences between individuals—to know them in order to be able to guide each to a realisation of his complete self: this is the task of the school of the new era. Let us understand this matter aright: it is not a question of cultivating the egocentrism of a child, of developing those traits distinguishing him from all others. It is a question of developing his whole self in its completeness. The great part of this self consists of social needs and social aspirations; or rather, the great part of this self consists of the need of truth and aspirations after truth—and truth leads to justice, to love, to universal harmony, to God. The aims therefore of the school of the future will be: to enable each individual to achieve universal truth after his own fashion; to enable each to achieve social harmony after his own fashion; to enable each to achieve harmony within himself, health, balance, joy in doing—for it is thus that that social harmony and universal truth is achieved which, in the highest sense of the word, is the service of God.

Let us consider the first task of the school of the future: to know the difference between individuals. What differences are observable? There are physical differences, stature, weight, etc. There are differences of volition—strong or weak, fickle or constant; constant perhaps in certain life situations and less constant in others. There are differences of intelligence, of reason, of memory; these the school of the present measures by means of examinations. But intelligence consists also in adaptation to new situations, in bringing capacities to bear upon a thing, in utilising the concerted functions, physical and psychical, in order to attain an end desired by the spirit. The school of to-day measures but few of these forms of intelligence; yet they are perhaps of most importance in the practice of life. Finally, there are emotional differences between individuals; these are of considerable importance as regards success or failure in life, in the capacity or non-capacity for attaining to social harmony and a clear



vision of truth. It may be that emotional differences unite physical differences, as is the view of Kretschmer, Dr. Nicola Pende and other medical men, or connect with a highly organised sympathetic or parasympathetic condition, itself correlated to the functioning of the endocrine glands.

Here we have a number of differences; and no mention has yet been made of those connected with the heredity of a child; with his earliest education, which is less often formative than deformative; with his parents' social condition: poverty, ease, affluence. Among all these differences which should be considered? Which might be useful in school?

### Individual Psychology and Types

At the Conference at Elsinore the speakers in Group I (Individual Psychology and Types) set the question very clearly. Sr. Lorenzo Luzuriaga, President of the Spanish Section of the Fellowship, showed how children's spontaneous activity, play and work freely chosen, reveals the best in their own individuality. Dr. William Boyd, of Glasgow, has researched into the ways in which this spontaneity is revealed. Dr. Kurt Lewin, of Berlin, showed how the conduct of an individual is born of the "intercourse" between his self and its environment, and Dr. W. Boven, of Lausanne, how the reactions set up by the double reciprocal play between the self and the environment become fixed traits of character. Dr. Wallon, of the Sorbonne, showed the connection between the nervous system and the character by indicating the neurological components of character in the functioning of the whole individual, and Dr. Nicola Pende, of Genoa, revealed the connection between this wholeness and the endocrine system. The problem of the nature of individuality is more difficult to observe in children than in adults; the faculties of the adult are more or less fixed, while those of the child are in process of developing. This was shown clearly by Dr. Ovide Decroly, of Brussels, and Dr. Elsa Koehler, of Vienna. Finally, M. R. Nussbaum and M. K. E. Krafft (Switzerland) presented synthetic dissertations based on statistical observations worked out in the form of diagrams. Both sought to establish objectively the parallelism existing between the history of humanity and the history of the individual. The statistical

revelations of M. K. E. Krafft, based on more than 80,000 observations, were particularly impressive.

To sum up—the following conclusions were arrived at. Each individual reaches as by a ladder various stages, of which the principal are: *egocentric instinct*; imitation and the need of *authority*; *individualism*; finally, *solidarity* orientated *subconsciously*, then *consciously*, towards submission to a *universal mind*. Each of these principal stages are sub-divided into steps which reproduce at first more or less roughly, then more perfectly, the general stages—instinct, imitation, individualism, emotional unification, subordinate unification, mystical unification. History and individual evolution seem to describe a spiral, as Giordano Bruno and Campanella foresaw.

### The Problem of Types

And here the problem of types is brought to light. Each individual begins by following the same laws of evolution as all other individuals. Then, at a certain stage of the ladder, he is fulfilled; this stage will be his definitive type; after that he ceases to progress; the following stages are, in him, barely outlined, even non-existent. This fixation of type is very distinctive, and independent of other observable physical and mental differences. It reveals what might be called the age of the soul. Certainly the individual, in his worst moments, falls one or two stages below his own; in his better, his whole being aspires to the stages above his own. But his norm is given, his note in the concert of the universe. "Become what you are", said Pindar. To realise to the full his type, i.e. to orientate all his powers towards the beauty of the type he represents and which involuntarily leads to the next higher type—therein lies the "perfection" of the man, whoever he may be.

This discovery, revealed at the Elsinore Conference, is of incalculable importance for the future. On that day when the school shall recognise that its first duty is to allow each child to grow towards truth and social harmony through the fulfilling of his capacities and according to the means within himself, on that day there will be found something new under the sun! The new school, the school of the new era, has opened a window on that ideal. It is at one with the history of the past and with the history of the future.



# Examinations Enquiry Committee

*Conclusions adopted at the Final Meeting of the Committee, Elsinore, Denmark,  
August 19, 1929*

AT the World Conference on New Education held at Elsinore, Denmark, in August, 1929, reports on examinations were submitted, from 22 different countries. Some of these reports were the results of intensive studies carried out over a considerable period; others were in the nature of less formal enquiries; still others were statements based primarily on experience and observation. Practically unanimous dissatisfaction with the examination systems as conducted in their respective countries was expressed by the delegates, both in the Committee and in the public meetings held in connection with the Conference. The overwhelming majority were strongly critical of the existing systems, many representatives feeling that any real educational advance will be difficult, if not impossible, until existing examination systems are abolished or reformed. It was freely admitted that conditions differed widely in the different countries, and that no single scheme could be applied to all, but in general the Committee found itself able to accept the following principles:

**1. The Present Situation**—Existing examination systems seriously interfere with educational progress in many countries.

**2. Need for Enquiry**—Careful, scientific enquiry into the examination system is necessary. We commend particularly the beginnings made in England by the New Education Fellowship in co-operation with teachers' organizations, and we urge the Executive Committee to bring together and make known the results of such enquiries throughout the world. The suggestion of Sir Michael Sadler, that in England the Government or some corporation appoint a Commissioner for a term of years to inquire into workings of the examination system, would seem to be appropriate in principle for many if not all of the countries represented at this Conference.

**3. Teachers and Examinations**—The positive educational contribution of the individual teacher needs to be carefully considered in any reform of the examina-

tion system, especially as affecting younger children. Modern school administrators recognize that improvement in education depends largely upon the increase in the number and influence of competent, resourceful, devoted teachers who understand the needs and abilities of children. Experience indicates that a rigid, mechanistic type of external examining and supervision interferes seriously with good teaching. As the responsible persons in closest contact with children and youth, the teachers should take an active part, both as individuals and in their corporate capacity, in examination procedure and reform, co-operating with other bodies in the community vitally concerned.

**4. Possible Scope of the Enquiries**—With respect to the Enquiries herein suggested, they should take into account: (1) a newer philosophy and method in education; (2) the expanding programme of publicly-supported education in the various countries; (3) the changing curriculum; (4) the more recent developments in psychology, particularly available evidence on the emotional effects of the present examination system; (5) the practical experience in pioneer schools in different countries; (6) the scientific measurement movement with its efforts in behalf of new-type examinations, the proper and improper uses of 'intelligence tests', achievement tests in skill and information, and devices for measuring other than academic qualities.

**5. Examinations and the Adolescent Period**—The nations are more and more tending towards protection and education of children and youth up to 18 years of age for all the population, rather than for a selected few. For this reason an examination should not be the determining factor in the question of providing further education for children and youth after the first five or six years of schooling or at any other period in adolescence. Instead, a normal progress into secondary education should be provided for all children, the determining factor as to the kind of education to be the needs and capacities of the individual and



the requirements of society. The imposition of an examination by a university or any other institution upon pupils not proceeding to the institution concerned is to be deprecated.

**6. Admission to University Study**—As to examinations for entrance to universities and higher technical institutions, it will undoubtedly be necessary to devise more adequate methods of selection than we now have. University and other authorities should give careful consideration to the body of recent evidence indicating the unreliability, for determining intellectual fitness, of the traditional examination alone, and the desirability of taking into account other measures of the candidate's ability to profit by university study, such as the judgment of the teachers and the record

of school work. Experiments that have been made in practically unrestricted admission to university study in several countries should also be examined for the light they may throw on the whole problem.

**7. New Schools and Examinations**—Those interested in the New Education are especially concerned with the examination question, not because they necessarily object to adequate testing of their results, but because they recognize that a fixed examination system, based, as it almost inevitably is, upon a rigid older curriculum and method, discourages the effort in behalf of a new curriculum and a creative, spiritual, active, responsible approach which is the special contribution of the New Education and is the greatest single need of education to-day.

## The Conference as Seen Through National Eyes

### Austria

The 2,000 educationists of all nations and countries who gathered at Elsinore had come at the instance of a small group of people under the inspiration of a common educational ideal, and unassisted by the powerful machinery of state. They were unhampered by the political and the religious bias that is the characteristic of official gatherings of this kind. They spoke freely, not having to suit their words to official regulations. Their intercourse rested on the sure basis of a mutual respect and appreciation that allotted to each idea and conviction its special value in the whole.

The importance of a Conference of this nature is that it draws attention to the extent to which the newer ideals are mastering state educational machinery. The correlation between pedagogy and psychology is close and productive. Creative education, however, is not arrived at by way of psychology alone, though it does provide one of the ways whereby modern education can achieve knowledge of the complexity of the problem.

Enough insight was not given into the deep meaning of individuality and creativeness. Two exhibitions only seemed to have

been assembled with this special end in view—the Montessori and the Austrian. Too much stress is laid on mentality, not enough on vitality: in school the one leads to the expression of personality, the other to automatism. Educational work in the future, therefore, should aim at increasing the vitality and wholeness of the creative faculty throughout education in general. New education must avoid the fundamental error of the old egocentric acquirement of knowledge.

ALBERT SALLAK

### Belgium

I have one great regret, and that is that more Belgians were not present, for one returns from a Conference such as that of Elsinore more convinced, more enthusiastic, than ever. It is a great joy to those who, like myself, were present at Calais at the inauguration of the movement, to see how the Fellowship has grown.

What struck us most, apart from the perfect organisation, was the fine spirit of internationalism. It is proof of the value of new education that it was possible to gather together about 2,000 people from 43 different countries, able to live together in complete harmony. We had gathered, not to



demonstrate the excellence of this system or of that, but to discuss and to seek the kind of education that would do the child least harm. And our efforts were not in vain! The atmosphere was one of intense work, of sincere, enthusiastic and convinced work.

The programme was so arranged that in it each could find his own interest. The Conference was in itself a true activity school, each following freely his chosen interests. Yet the chief impression that remains is one of having been able to make personal contact with so many who have dedicated their lives to the New Fellowship.

We have returned refreshed to the struggle, ready to spread in our own country the Fellowship ideals, and inspired by the desire to see Belgium benefitting more and more by these ideals.

A. HAMAÏDE

### England

The last Conference these English eyes saw was the Third, held in Heidelberg four years ago, so that the size, the intricate and many-sided organization, and the scattered quarters of this latest largest Conference were not a little overwhelming. The apparent chaos, however, of the first two days rapidly gave way to formative goodwill and the Congress began to take shape and personality. Just as the plan of the town and the housing of the various parties and individuals sorted themselves out, one realised a harmony of aim in all the many lectures, groups and courses.

The choosing of a site must be a task of infinite difficulty. From the æsthetic-romantic point of view, what could be more alluring than the green-roofed Kronborg, Sealand, The Sound, Elsinore? Such a crowd was drawn together by all these attractions as to jeopardize that social and international unity which was possible at Heidelberg. If there were an error in the organization, it lay in producing a programme too thorough and too serious. What one most hopes when folk flock to such a World Conference, where the 'charm' comprises birds of such varied note and plumage, is that there may be easy and pleasant opportunity for mutual understanding, through converse, on similar interests, from different points of view. One must frankly recognise that 'round table discussions' for groups of 500 mean

nothing without such opportunity. Teachers in the first flush of their summer holiday should not rush, with notebooks, feverishly from lecture to lecture, as seemed to be happening here. A proper use of the sea, and the shore, and the lovely beechwoods, would have helped the digestion of the over-generous fare, whether provided by the official programme or by our Danish caterers.

From the social—international point of view, geographico-architectural conditions necessarily broke up the Conference into Marienlyst Hotel Headquarters at one end, and the International Folk High School at the other, with a host of groups and individuals dispersed along the Sound, and even across the Ferry, which by no possibility could be drawn together. All realised that the attempt to wind up the Conference on the last evening with such a scattered crowd was a failure. The value of Farewell Banquets on a large scale, especially if they cut out the impecunious, are of little value. When all members have been listening to lectures for a fortnight, votes of thanks, except to our hosts, might well be taken for granted. The International Folk High School, with its simple living and cordial internationalism, contained the most lively and harmonious grouping of the Conference, and our debt of gratitude to Peter Manniche and to Fru Manniche and her domestic staff, is very great. The Refectory at the Lundegade School, too, was fine, and all who made use of it are deeply grateful to Fru Arvin and her helpers.

In spite of all difficulties in this last great World Conference of the N.E.F., the common aim and the common goodwill prevailed, emotion was generated, and one could see day by day even our own British members emerging from their shells and reacting to the warmth of fellowship. The simple grandeur of the great Hall and the courtyard of Kronborg, and the occasional massed singing, were fitly symbolic of a single purpose. And two prophets of the New Education, a man and a woman, unnamed, as they would wish to be, drew together all the varied threads of interest and research, of race and creed, by the happy combination in each of brain and spirit, of wisdom and warm-hearted humanity.

OSWALD B. POWELL

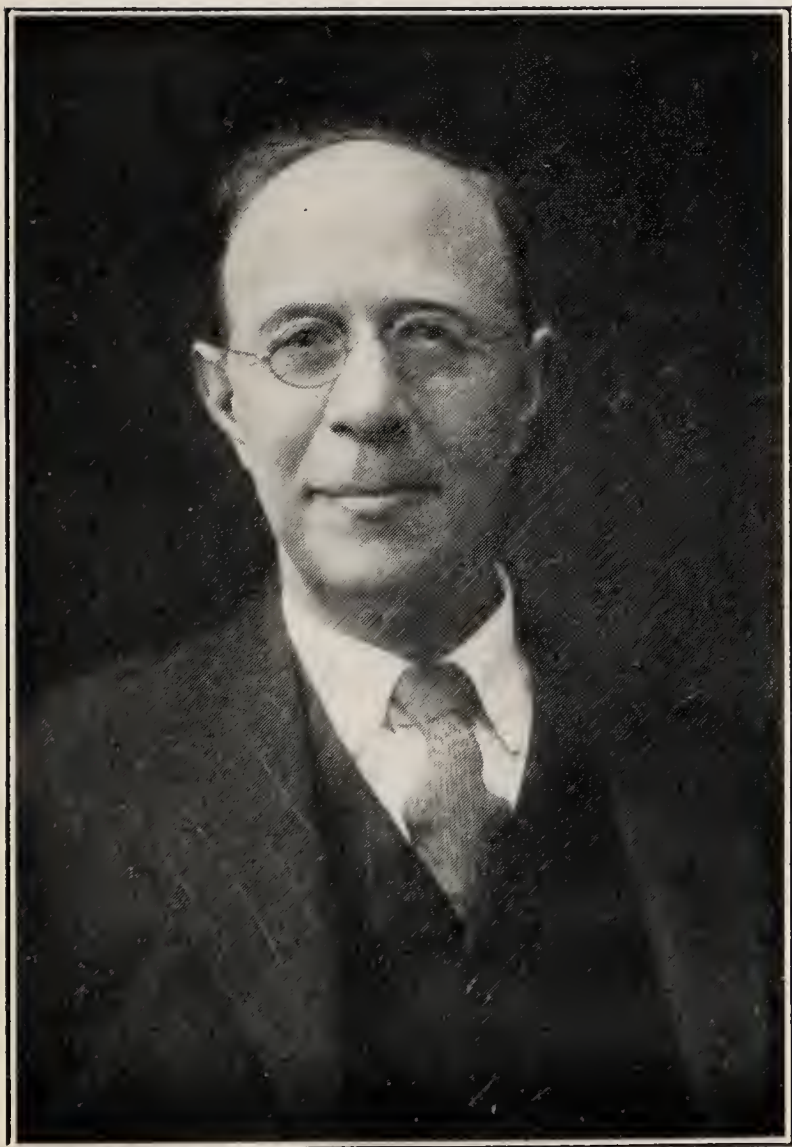




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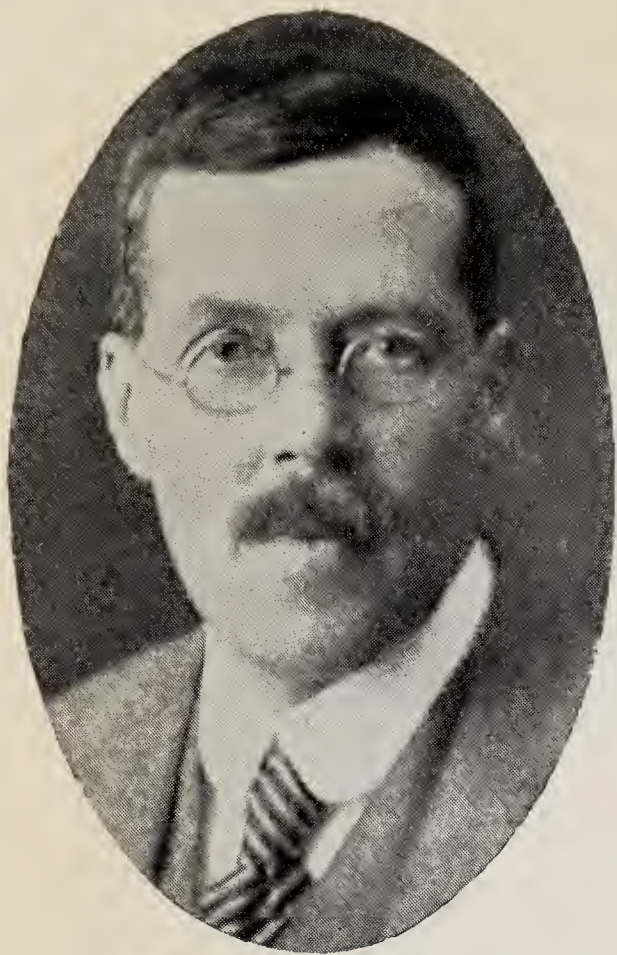


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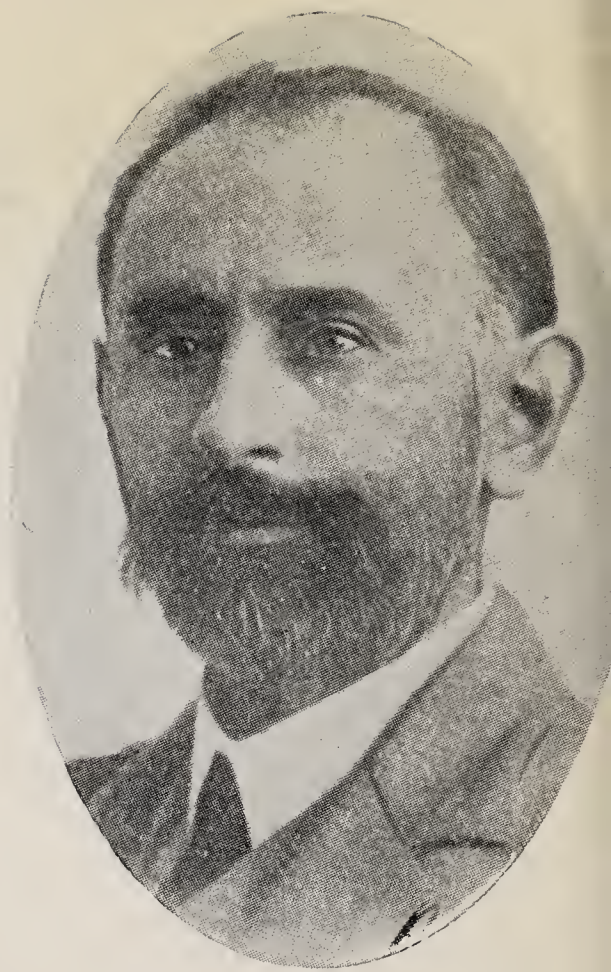


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DR. MARIA MONTESSORI

*(Photo by kind permission of  
Mr. E. M. Standing)*



DR. OVIDE DECROLY  
Professor of Child Psychology  
University of Brussels



HERR G. J. ARVIN  
Principal : La Cours Vejens Skole



**France**

The dominant impression was that of a great force, boiling and confused as within a volcano, and that out of this mass in fusion were being formed crystals, limpid and symmetrical in appearance and shape.

Formidable to those who shrink from life's inevitable changes, this force engenders hope in those moved by faith and goodwill to attempt the betterment of humanity by improved material and spiritual conditions. On these shores where the vexed soul of Hamlet voiced the eternal question—To be or not to be? this concourse of men and women from all the corners of the earth responded with conviction, "Humanity will be through the better education of the child." The potency of this belief is founded not only on the strength of the wish, but also on specific and convincing experience. The thinker and the man of action, the mystic and the scientist, are united in a task positive in its means, highly idealistic in its end—the task of freeing and strengthening the human spirit. In this complex task each, whatever his attitude of mind, has his word to contribute, his part to play.

This year, by the sea at Elsinore, the principal part was played by the Anglo-Saxon and Germanic peoples. In the choir of the nations there assembled, the predominant voices were the English and the German. The conductor, the stage managers, hailed from London; while the United States with the power of its wealth, and Germany, finding in political change opportunity to remake her nation, participated more effectively and actively than other peoples.

It is necessary to examine these confused contributions, to distinguish between essentials and non-essentials, to separate the excessive from the reasonable, the real from the superficial. It is necessary to classify, to show up that essential part of all these diverse tendencies, these varied methods, that for the moment is lost in a welter of detail. It is necessary to extract from personal and particular experiences the elements that are inherent in all and that constitute that general applicability which gives value to educational principles.

It is to be hoped that at the next Conference there will gather, fired with the same enthusiasm as that characterising the

apostles of education, a still larger number of the rank and file of teachers from all countries, and that we shall see more emphasis laid on the value of work, more concentration required on essential ideas and facts. The time is ripe for new education to become, in truth, universal. Each stage — Calais, Montreux, Heidelberg, Locarno, Elsinore—has brought us so much nearer to this end we have in view. Our hope and desire is to see it accomplished. We have width of vision; let us also have clarity. The sun radiates light and warmth at one and the same time.

E. FLAYOL

**Germany**

German members of the Conference, especially those who had not had an opportunity to meet with other nations after the War, were surprised to perceive that the German situation was much more problematical than that of most of the other nations represented. Problematical on account not only of the economic situation, but also of the cultural. The discovery of individuality and the development of natural sciences, that caused a great forward movement at the beginning of the century, eventually resulted in egoism and rationalism, and Germany found herself in a blind alley of evolution, facing, in the war, a crisis in civilisation.

In a situation of this kind help does not come primarily from new methods and new curricula, but from a total change of attitude; we must try to develop the creative powers of men and women and the forces of unselfishness and love, and on these to found a community; we must meditate on the real meaning of education and on the nature of the child, for in the child we find the germ of those forces we want. We are glad that this change of attitude was to be seen everywhere behind the reports and discussions of the Conference wherever the work was deep.

Another fact increases the problem for Germans, and that is their hereditary inclination to treat everything as a philosophic question. This tendency the excellent soberness of the French mind and the admirable plain energetic judgment of the Anglo-Saxon are able to round off and complete. There is an increasing tendency towards objectivity and activity in the Ger-



many of to-day which draws us nearer to the other nations of Western Europe. Nevertheless we do not wish to change our character. Each individual and nation is vigorous in development only of that side of human life which corresponds to his or its natural gifts, and understanding of the other sides is achieved by observation and sympathy. The completeness of human nature is realised only through the harmonious co-operation of the different individualities.

JULIUS GEBHARD

### Scandinavia

When the Fifth World Conference for New Education assembled at Elsinore, the mild autumn sun was flooding the corn-fields of Denmark, and the cherries in the garden at Lundegade School, with every day of the Conference, became redder and riper. It was harvest time in Nature. But over the members of the Conference fresh spring winds were blowing; one had a feeling of living through times of spring when seeds which had lain dry and forgotten in one's mind, began to sprout, and when powers, hitherto captive, were released and began to create.

This Conference gave a strong impression of the enormous interest for education that is to be found among all the civilized nations. To those who for the first time participated in a Conference of this kind, the universal interest shown must have appeared like a revelation of new worlds, of new values in life. And to many a one came perhaps quite suddenly the satisfying discovery that his own vague intuition as to this or that pedagogical problem had crystallized into clear thought by the mutual exchange. All the time there opened before one new vistas, stimulating one's own thinking.

More than any preceding one, this Conference accentuated the immense importance of the harmonious development of the individual by creative self-expression, especially through art. I think that the development of the new education along these lines, towards the emotionally creative moment, will meet with special understanding among Scandinavian people; and it was a good thing that this aspect of the new education was so clearly and distinctly put before us by representatives of new schools when the Conference was held for

the first time in Scandinavia, and came in contact with a greater number of Scandinavians than ever before.

Even without study courses and groups the Conference at Elsinore would in any case have been a great and valuable experience for all those who were brought together from more than forty different nations, all inspired by one great common interest—the child. It is difficult to imagine a more effective way of bringing about international understanding than such daily intercourse throughout a whole fortnight. The Conference might indeed have been called a League of Nations for Education.

A vitalized interest for education, love of work, rekindled enthusiasm, and widened international understanding are the results gained by those who met at the Elsinore Conference. With gratitude we shall remember all those who came to us in Scandinavia and gave us of their ideas and experiences, and also those who brought before us their unsolved problems, asking us for an answer—an answer which we were often unable to give. Let us all work to find these answers before we meet again in three years' time.

WENDELA ENGSTROM

### Scotland

I doubt whether any of the countries enjoyed itself at Elsinore as much as Scotland did. For one thing, the two pre-Conference tours—No. II, in which the boatload from Leith took part, and No. I, joined by those who could not obtain places in that much-coveted boat—were each a remarkable success, and the participants could not say enough about the kindness they had received and the number of meals they had gracefully declined. We heard a rumour that the boat was not so popular after the voyage—but this was only because the management found it difficult to organize the waves.

In our memories of Elsinore, the wonderful pile of the Castle with its glittering green copper roofs, and the great Knights' Hall where the principal lectures were held, stands out first. The dignity of the high white walls, the priceless tapestries, the rough heavy beams of the roof, made a setting which seemed in some strange way to bring inspiration both to speakers and hearers. This almost magical quality of



the mental atmosphere was felt, however, in all the other twelve halls, and in every chance talk, some of which were as valuable as the lectures on the programme.

As to the speakers, the Scots were very proud of the things that even the English said about Dr. Boyd! But each nation had its outstanding figures, and Professor Percy Nunn, Dr. Harold Rugg and Dr. Raup, not to speak of the three Directors, each struck their own special notes in what is now becoming a veritable orchestra of varied instruments, sending forth a powerful and compelling sound at which surely the walls should fall, and they that are bound be released.

It was thought by some that in the groups and courses more time for discussion, with a strict time-limit for the discussers, would have been advantageous; also a box for general suggestions. All agreed, however, that the organisers had accomplished wonders. Many were necessarily housed some distance away, but all were comfortable and happy, and most of the hardships we had been led to expect simply did not occur.

We shall long remember the Scottish Coffee Party at the beautiful Marienlyst Hotel, at which nearly everyone turned up, and were entertained by the wit and wisdom of Mrs. Ensor and Professor Findlay, and by the art of Miss Marjorie Gullan; also the big Farewell Dinner, with Dr. Boyd in a kilt toasting Headquarters Staff with Highland honours.

We are all going back to our work physically and mentally renewed, and if in such a brief account we have perforce dwelt more on the lighter side of the Conference, we fully realise, nevertheless, the serious and far-reaching importance of its work for the future of the races of the world.

GRACE CRUTTWELL

#### South Africa

One memorable morning, not very long ago, history repeated itself, for a veritable Tower of Babel seemed suddenly to have arisen on the usually peaceful station of Elsinore. Hundreds of earnest seekers after truth thus announced their arrival. Many had travelled far to reach this goal. They had come to discuss the manifold problems of child and parent education, under the benign auspices of the N.E.F. Now a report was spread that their coming

had roused the mighty giant of old from his profound slumbers in the vault of Kronborg Castle, but the deep notes of his subterranean rumblings were soon hushed again, for at the opening ceremony it was announced: This is a Crusade of Peace and Goodwill. The use of the magnificent Knights' Hall as a meeting-place was graciously granted, and who shall dare to deny that the high inspiration derived from those historic walls, played no small part in crowning the noble effort with success?

Some little distance away from the Castle, among shady trees and quiet pools of water, rests a life-sized statue of that same giant of old. He sits forward, sunk in profound meditation, his deep-set eyes gazing southwards across the fair land over whose destiny he is still said to watch. So when the cannon at his feet thundered forth a hoarse salute while Farewells were being said at Marienlyst, it seemed as if he voiced his approval of the high ideal of fellowship set forth at the New Education Conference.

MARION BRINK

#### Switzerland

By temperament, history and taste the Swiss are practical and simple. They bring their reason and intuition to bear on the problems of life. They come to the New Education Fellowship Conferences in order to satisfy the requirements of reason by means of scientific work, the requirements of intuition by the exchange of ideas with friends who also have the child's interests at heart.

At Elsinore this friendly interchange of ideas was impeded by the distances separating the various lodgings, the lack of telephones, the slowness of the post, and the lack of motor service between hotels, lodgings, and lecture halls. It was impossible to see many friends or to renew acquaintance because there were no facilities for arranging a meeting quickly. But this is a small criticism, and the organisers are to be highly congratulated: the work was good; the lecturers, in the main, excellent; the discussions were not hindered by being allowed to fall into incompetent hands; and there was leisure to talk with the speakers between lectures.

The spirit of work and of friendship was weakened by too much luxury and too much entertainment. There was not enough sim-



plicity. We recognise for our children the physical and moral value of simple living; we should set them an example. Our Conferences should show that we hold simplicity in honour. We should be able to say: "We like simple living, work and friendship; our principles do not admit of luxury and entertaining." Luxury is unjust because poor people (and many a schoolmaster whose work is of great value is poor) cannot afford rich food and wines which in reality are neither healthful nor nourishing.

We should live always as if in the presence of God and of our children.

A SWISS

#### West Australia

At the outset I must confess that until early this year the existence of such a body as the New Education Fellowship was practically unknown to me. About the month of March I read in the local Education Department's Circular an announcement of the forthcoming Conference.

Seeing that it requires at least two months to receive a reply to a letter, I knew nothing further about the Conference—its scope or aims—until after my arrival in London at the end of July.

The ambitious nature of the Conference, the suggested programme, with its groups and study courses, rather amazed me, but I congratulated myself upon the chance of being present and of taking some small part in the proceedings—a disciple from an outpost of Empire at this seat of learning.

Immediately upon my arrival at Elsinore early on the morning of the 8th August I was greatly impressed by the arrangements for housing such a host of delegates. I found intelligent Danish Boy Scouts, with a more or less limited English vocabulary, eager and willing to be guides, philosophers and friends, and I was soon settled down and ready for the fray.

The setting of the Conference—the picturesque village, the beauty of the Sound and the glorious Castle viewed from my window at Marienlyst—thrilled me. Then to that opening ceremony in the courtyard! That vast army of crusaders, from every corner of the earth it seemed, the babel of foreign tongues, the fanfare of welcome, the speeches of the Directors, of the Prime Minister and other high officers of State, in German, Danish, French and English, the replies from national representatives, and

the singing of national songs, made a picture that could never be forgotten. It seemed to me that the stage was well and truly set, and that even at that early juncture the right atmosphere had been secured.

As the Conference proceeded, and as one bustled about from 9 a.m. till 6 p.m. attending lectures and discussions at halls scattered all over the village, a most impressive feature was again the wonderful organisation, the months of careful staff work which was now being tested to the uttermost. There were no noticeable hitches, and the organisers fully merit all the tributes they have received. Accommodation difficulties in themselves must have been nigh overwhelming: the housing of 1,800 delegates, the allocation of lecture halls for 27 groups and study courses, and in addition public lectures, debates and discussions, must have presented tremendous problems even for a highly-trained staff.

The mere names of leaders of groups and courses, of lecturers—outstanding names of the educational world—filled one with a sort of reverential awe. Actually to see and hear and talk with Dr. So-and-So or Professor So-and-So who wrote such-and-such a book or who has carried out such-and-such experiments, was a thrill I had never thought to experience. The inspiration of it! And yet in spite of the presence of these gods—these superior intellects—not a suggestion of any 'superiority complex' was evident.

The absence of sentimental talk was another outstanding feature. International friendship was practised. Could but controllers of Empires so meet as a congress of nations, tolerant understanding, now a distant aim, must become accomplished fact.

In conclusion I must emphatically state, and I have not the slightest doubt but that other crusaders' experiences will fully bear this out, that, as a stimulus to true education, and as an inspiration for future practical work—"the need to adjust education to a changing age"—the Fifth International Conference has been an unqualified success.

Our Executive Director's valedictory message will surely not go unheeded, and we *will* "go back, each to his own country and town, determined to be a power in his own school, to share his inspiration with colleagues who have not been able to be with us here, to keep alive the spirit that informs this Fellowship."

E. A. COLEMAN



# Ten Years of Progress in Various Countries and Towns

*For this section reports were not asked for from all. The ones represented here are the Scandinavian countries whose guests we were, or are countries and towns known to have done special educational work in the last decade.*

## Austria—Vienna

After six years of experiment the State in 1927 completely re-organised the school system. Much of the day is spent in shops, museums, in the streets, along the river and in the parks. In the schools the small tables and chairs are arranged in semi-circles so that the children may talk to each other without moving. The teacher stimulates interest in a subject and then keeps in the background during the ensuing conversation. The average number in a class in Vienna is 30.

During the first four years there are no fixed time-tables, and schooling, books, etc., are free. At the age of 10 children pass to the high school without loss of continuity; then to a technical or higher education centre. Manual work is compulsory. In the course of a year each pupil gets 10 or 15 books successively, so that interest is always kept up. There are two grades: A, the more intelligent and promising, and B, those requiring more individual assistance. With these, activity school methods are also employed. There are special classes for children in outlying districts to bring them up to high school standard, and special evening classes for adults.

During the last four years of school life the School Council, composed of pupils, maintains discipline, promotes co-operation, and works generally with the authorities. Much importance is placed on parental co-operation.—From a lecture delivered by HERR NATIONALRAT O. GLÖCHEL, President, Board of Education.

## Chile

By 1928 illiteracy had been reduced to less than 30 per cent of the population of four and a half millions, and nearly one-seventh were attending educational institutions of some kind. With a few exceptions the entire number were being educated free. Much of the education is based upon centres of interest, individual work, Montessori, etc., and manual work, domestic economy

and the fine arts all have a place in elementary curricula.

In October, 1928, the government embarked on a great scheme of reform which included education. The sum of 100,000,000 pesos was allocated to elementary education alone, and administrative and pedagogical departments were established. Educational research, the adaptation of curricula to constantly changing needs and local conditions, and the organisation of propaganda in the new principles of education are three of a number of matters engaging the attention of a technical department.

The elementary school has been made the basis of all education; no special or general secondary work can begin before the six elementary grades have been completed. The first three years of the secondary school are now a continuation of the elementary, with vocational training in the third year; the last three years include a central plan of study and groups of optional subjects from which one group must be selected, and a certain number of free subjects.

The preparation of teachers has also been reorganised to bring them up to university standard. The Pedagogical Institute offers 100 scholarships, and the courses allow graduation in more than one subject, especially in a combination of an academical and a technical subject.

Experimental schools and courses have been established, and a system of model schools is to be created to determine the type best suited to Chile. In March, 1929, 100 selected teachers were sent out as inspectors to instruct in, and to apply practically, new methods. Half a million pesos has been voted annually for sending teachers to study education in other countries, and a first quota of 60,000,000 pesos has been allocated to school construction that must be adapted to climatic conditions and the requirements of new education. Medical and dental inspection of the children is made regularly.—From a lecture delivered by DR. DARIO SALAS, Professor of Education, University of Chile.



### Hamburg

In Hamburg schools are being turned into community centres, parents' co-operation enlisted, and self-government employed. Close contact has been made with welfare-workers, who investigate the cause of, for instance, sudden lack of interest or unsatisfactory work. Wrong home conditions are often found to be the cause, and if these cannot be improved, the child is sent into another family where conditions are better. The system of community schools is in operation in two districts, and is being extended gradually.

To counteract the noise, unhealthy air, etc., of a large town, the children spend at least 4 weeks a year in the country or at the sea. Out of an average of 98,000 school-children, about 60 per cent are now sent regularly (at a cost of about R.M.3,500,000 yearly—about £175,000) to country homes, built, generally, by public-spirited people in co-operation with the town. If parents cannot afford the cost, the town pays, even the whole. Thirty-four of these homes have been organised, fathers working to furnish and repair them, and mothers acting as cooks.

It is interesting to note that part of the expenses of these homes is borne by the Health Insurance Societies, which consider it better policy to give children all possible opportunities to develop good health, than to have to help them later. During 1928 these Societies contributed more than R.M.250,000 (about £12,500).

Day trips down the river Elbe bring the children into touch with nature. About 10 per cent took part in these in 1928, at a total cost of R.M.189,000 (about £9,450). This includes four meals.—From a lecture delivered by SENATOR EMIL KRAUSE, President, Board of Education, Hamburg.

### Russia

It is too early to criticise the Soviet theory of education, for the five-year method has still more than three years to run. It is most difficult for other countries to realise the clean sweep that was made of all orders existing under Imperialist Russia; most difficult therefore to realise that some of the ideals other nations are striving for in the

teeth of long-continued habit and public opinion are axiomatic in the new Russia. Public opinion, as well as the government, is out for newer methods: co-education, purposeful activity, self-government, projects; it is against corporal punishment. So it is not a question of whether or not these things should or should not be: it is a question of putting them into practice at once everywhere.

Co-education, for instance, is universal from nursery school to university. Every Russian school is an activity school, not only because the theory is adjusted to this method, but also because there is so much to do for every school. As for self-government, in one school (Krasni Sori—once an Imperial palace) for 600 orphans, every member of the highest class has complete control of the work of the whole place on successive days. On his day each one has to organise the whole work by means of elected representatives from the lower classes, and in the evening has to receive reports showing that this work has been done. Then again, teachers have been expelled from schools for slapping a child.

The five-year method extends to commerce, electrification, industry and farming, as well as to education. The main features are that at the end of that period every child shall be in the schools and the unified labour school (7-17) be universal; the yearly project in any particular school therefore feels that it is tied up with the five-year project. The general outlines which the school children carry out are not determined by the school authorities, but are included in the community plan for the whole district, which thus tackles problems concerning its welfare to-day and to-morrow.

With regard to religion, though anti-religious signs are to be seen in the schools, there is yet a spirit of brotherly love, and moral principles underlie all attempts to better social conditions. The new Russian is cultivating in himself and in his children the community spirit. One of the most interesting of the social experiments is the attempt to stamp out the drinking of vodka. The government openly recognises that it is a bad thing; it has therefore taken over the entire production of vodka and, while selling it, carries on active propaganda against



it, showing its harmful effects. In this way it is hoped to get rid of the evil within the five years.

But the child remains the first consideration. The Russian system takes cognisance of the individual from the time of conception up to the age of 45; at this age women are entitled to a pension, and men at the age of 55.

It should be remembered that Russia has 150 millions of a population of 170 different nationalities, each speaking its own language. The Soviet aims at producing throughout all these, autonomous education, giving them an alphabet in which they can read. The whole country is one vast experiment, actually attempting the things western nations talk about. In 1933 we shall see the fruits of this gigantic laboratory work.—From lectures delivered by Dr. R. B. RAUP, Columbia University, and Mr. J. LESTER, Hill School, Pottstown, Pa.

### SCANDINAVIA

#### Denmark

Education in Denmark is not systematized. Rules and plans do little other than indicate subjects and aims; the rest is left to the personality of the teacher. Thus the country is in a state of constant discussion as to the objects and means of education. Since 1848 annual school meetings have been held, at some of which the attendance of educationists, laity and the general population, old and young, numbers three or four thousand. Liberty for the Danish teacher has for years been an accepted fact; an adjunct is the general annual test held in all schools, and the strict promotion and final examinations at the higher schools, these to some extent conferring social rights.

The greater number of children in Copenhagen attend 7-classed normal schools, about 20 per cent going on to the Middle School later. There are special classes for dull, deaf, blind and tubercular children; a day reformatory for children whom it is desirable to keep occupied all day, and a custodial institution for difficult (especially vagrant) children; aid classes, free school meals in winter, free boarding of children in the country in summer, either in families or holiday colonies, and special colonies for delicate children. There are school doctors, nurses and dentists, these last doing their work in specially fitted up rooms in the schools. There are school baths, and,

wherever possible, bathing at beach establishments in summer. Finally, there are municipal continuation courses (including practical trades as central subjects) for young people between 15 and 25.—From a lecture delivered by Dr. E. KAPER, Mayor of Education, Copenhagen.

#### Finland

The advanced American methods which were introduced into Finland about a year ago have, so far, not been taken up enthusiastically. Self-government was experimented with, but was not adopted to any degree, the pupils being content to leave the government to teachers and management. This is taken to be not a sign of lack of democratic spirit or of idleness, but of the non-existence of barriers or gulfs between the different generations. In some schools community methods are favoured, with their resultant free comradeship.—From a lecture delivered by PROFESSOR W. RUIN, formerly Rector of Helsingfors University.

#### Norway

In Norway there are practically no private schools; all are state or municipal. Two-thirds of the population (a little less in number than that of Paris) live in the country. In the rural elementary schools, which have a seven-year course, there are 300,000 children; in similar city schools, 100,000. The country schools average 50 pupils per school, but in reality 75 of the 6,000 schools have less than 6 pupils.

There is a good supply of trained teachers even in the remotest and poorest parts. Terms are so arranged that country children have enough time to take their full share of work at home. School averages 18 weeks in the year. Yet the scholars compare favourably with town school children, who have 40 weeks of schooling in the year; they are better at arithmetic and composition, and are more independent.

In Rothaugen School, Bergen, and in Sagene School, Oslo, educational ideas from Hamburg and Berlin are being put into practice. These were applied in Bergen first within the official course, but the authorities have now consented to let one class be turned into a free 'experimental class in 1930. In Oslo the newer methods are being introduced within the school system, as all teachers seem imbued with new education ideals.



A new type of school, the continuation, has sprung up since the beginning of this century. In 1927 there were about 328 rural continuation schools.—From a lecture delivered by HERR J. HERTZBERG, Principal, Stäbekk School, Oslo.

#### Sweden

Though the National Parliament reform of school laws, 1927, admitted girls to most schools on an equality with boys, co-education is not generally favoured, and the state-aided private girls' secondary schools (for which there are preparatory departments) are still the main centres of girls' education. This reform also made it possible for municipalities to build girls' schools, to include such subjects as household management, nursing, gardening and sloyd. So far no municipality has availed itself of the opportunity.

Closer contact between elementary and secondary schools is being attempted by means of municipal intermediate schools, and since 1927 another type of school has been started, the lyceum, leading directly from the elementary school to matriculation. There is a probability that the preparatory departments of private schools will be discontinued and the private girls' secondary schools begin with the fourth elementary class.

Up to 1918 education in Sweden was largely intellectual, but in that year a whole system of practical education for young people was created, as the supply of highly educated young men and women far exceeded the demand. To the continuation school were added the apprentice, craft, workshop, commercial, domestic economy, technical and mercantile; also the higher elementary, which leans to the practical side.

The aim of present Swedish education, which is still being considerably reorganised, is to fit young people for citizenship and to develop their whole personality.. Comprehensive experiments, based on the new plan of instruction of 1919, are being carried out in certain elementary schools, notably the introduction of local community work, founded on the children's own observation, practical exercises and experiments. This will form a link with the home as well as give fundamental instruction in several subjects. The elementary school also teaches care of

books and the right use of the different kinds of books. Self-government and closer co-operation with the home are being furthered, and a number of private schools are doing excellent pioneer work in the newer education.

Both individual and group work are being tried in certain elementary schools, and the substitution of free for class promotion.

Sweden followed Denmark's lead in establishing people's high schools, of which there are now 50 in the country.—From a lecture delivered by DR. NILS HAENNIGER, Swedish Royal State Board of Education.

#### Turkey

After the War, with the rise of Mustafa Kemal, political and religious hindrances to educational progress were swept away, and the Turk appeared before the world as a modern and a nationalist. Polygamy was done away with, and divorce made difficult.

The old systems of religious schools were discontinued and a democratic, secular, modern and national system put into practice to fit the country's new conditions. The number of schools was largely increased, all education made free, opportunity for self-government given everywhere, and the activity plan put in operation in the first three years of the elementary school. Still more, Turkish education became co-educational. The status of teachers was much improved, and salaries raised. The reform culminated in 1928 with the changing of the Turkish alphabet to Roman characters. The new alphabet, based on Turkish phonetics, is easy to learn, and the large proportion of illiterates in Turkey is being rapidly reduced. During three of the winter months of 1928-29 some 600,000 illiterates learned to read and write. Adult courses are to be continued intensively throughout the country this coming winter and in succeeding years until there is no illiteracy at all. The following figures are illuminating. In 1913-14 there were 14 higher schools: 4,599 pupils; 76 secondary: 13,475; 3,623 elementary: 222,583. In 1923-24 the figures respectively were: 14: 1,585; 98: 14,859; 4,884: 343,438. And in 1928-29 they were: 14: 4,765; 118: 28,161; 6,589: 445,726. In 1913-14 the number of elementary teachers was 6,395; in 1923-24, 10,096; in 1928-29, 13,069.—From a lecture delivered by M. B. AVNI, Turkish Ministry of Education.



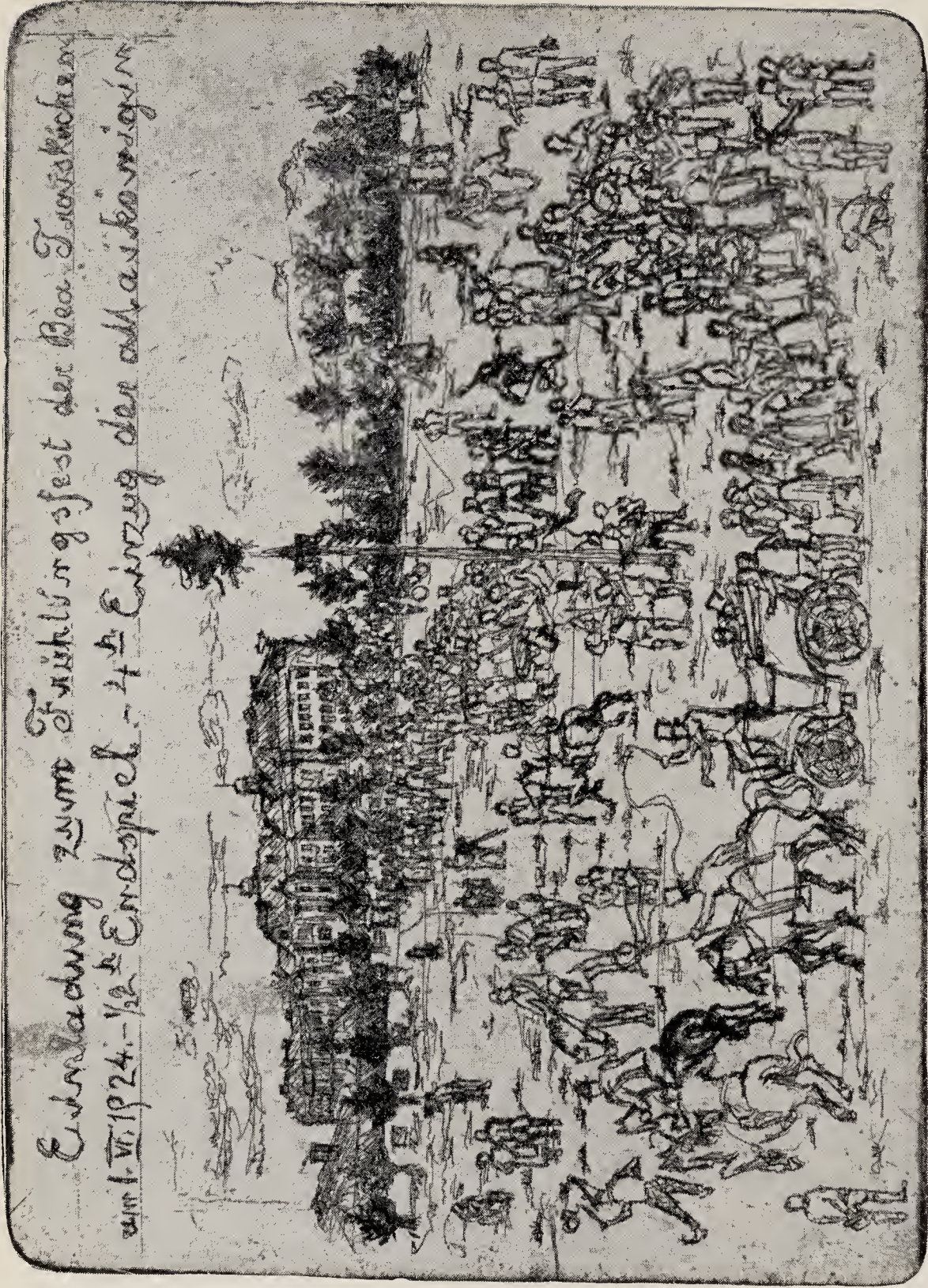


ECOLE MATERNELLE, SURENNES, NEAR PARIS.



INDIVIDUAL WORK AT VANLOSE SCHOOL, COPENHAGEN.





Einladung zum Frühlingfest der Bez. Traiskirchen  
am 1. VI. 1924. - 1/2<sup>te</sup> Endspiel - 4<sup>te</sup> Einzug der altsächsischen

Arnulf Neuwirth

aged 13 years

Original etching for Invitation to May-Day Festivities,  
Bundesziehungsanstalt, Traiskirchen, Vienna



# Informal Evening Activities

## Community Singing and Dancing—National Evenings

By Basil L. Gimson, Bedales School

The organisers did well in leaving the evenings free, this year, for community singing, folk-dancing, and entertainments of an informal character. How popular these evenings were was evident from the crowded state of the Casino at the Marienlyst Hotel, where an enthusiastic mob of four or five hundred tried to occupy a room meant only for three hundred. Even the torrid atmosphere, due to windows that wouldn't open, was not enough to keep people away. So under these conditions we sang and danced, and put away the solemn thoughts of the lecture room.

The basis for our songs was the International Song Book of 58 songs from nine different nationalities. The idea of the book was excellent, and without it we could have done little in the way of community singing. In practice, however, the sections were uneven in merit, and we found that not more than half were readily taken up by our singing audiences.

Herr Rützebeck, the editor of the book and leader of the singing, was indefatigable. Shall we forget his acting as we sang the Danish folk-song, "Roselil og hendes Moder" with its refrain: "Ha, ha, ha; sa, sa, sa", or his personation of the maiden when wooed by his colleague in song leadership, in "The Keys of Heaven," which ended by the two falling into one another's arms, and nearly collapsing on the floor? Other popular songs were "Loch Lomond", "The Londonderry Air" (sung without words), "Die Gedanken sind frei", and, of course, the fine "Kronborg Song"—Beethoven's great Choral Symphony hymn of joy with words specially written by Herr Rützebeck.

But without doubt the most popular, perhaps because the easiest and most informal, were the rounds, "Frère Jacques", "London's Burning", and "Three Blind Mice" (with the song-leader racing round the stage) were favourites.

The audiences were of course international. Half of us did not know what the other half was singing about. Our lusty

singing and fearless pronunciation of Danish songs—not to mention Icelandic and Scandinavian—must have astonished the natives. But whatever the song, we all sang. No nation needed to apologise for being unmusical. If we were, we disguised it well!

Community songs were interspersed with solos, instrumental and vocal. The trio of Danish ladies who supplied the music at the Kronborg lecture hall did splendid service for these musical evenings. Members of our audiences often volunteered their help. On one occasion we were treated to an Indian song, strangely different from our Western idiom; on another a party of Scottish ladies performed an eightsome reel. Several English country dances were included in the earlier programmes, and it soon became evident that others would like to learn our dances.

Accordingly on one or two evenings, when the singing was over, we cleared away the benches from the centre of the hall, and assembled some sixty dancers from all countries. Though the majority could not understand English, and the leader knew nothing else, by example and imitation and persuasion and perspiration, we danced our way through "Haste to the Wedding", "Gathering Peascods", and "Sellers Round", and felt as carefree and full of laughter as any children.

This account of evening entertainments must not omit reference to the national evenings, by the Hungarian, Danish, and Polish members of the Conference respectively. The Polish evening, particularly, with beautiful national costumes, characteristic songs, dances and instrumental music, all executed with remarkable skill and enthusiasm, showed what can be done to display the musical treasures of a nation.

Looking back over these evenings one would say that they are much welcomed. We want to retain all three features: the community singing, the folk dancing for as many as will, and the specially arranged national evenings.



# The Exhibitions

## International

Probably it would be generally agreed that the International Exhibition (Marienlyst Allée School) at Elsinore far surpassed that of any of the previous Conferences.

It was not that there was so much more material exhibited than there was at Locarno, but there were better facilities for showing it. Two good-sized buildings were available a stone's throw from each other, with many rooms, so that in most cases a whole room could be given to a country or subject, and many of the exhibits were able to remain unchanged during the whole period of the Conference. The art exhibits, especially the Austrian and German ones, were well and uniformly mounted, and the appearance of many of the rooms was most attractive.

A definite attempt had been made this time to give in each case an idea of the whole work of the school. The Frensham Heights Arts and Crafts exhibit, for instance, included a set of "Company Signs" made by the various Companies into which the school is divided; these were remarkable for interesting design and good workmanship. There was also some delightful handweaving, modelling and pottery. St. Christopher School, Letchworth, in the same room, showed among other good work excellent school magazines, illustrated and printed at the school. And in the same room was a most attractive exhibit from the Garden School, Lane End, Buckinghamshire, including a number of books made, written and illustrated by the children.

Perhaps the most popular place, at any rate with young visitors, was the corridor containing the Waldorf School toys. These were really amazing for ingenuity of design and mechanism, and we all found it difficult to take our eyes off the exciting procession of coloured animals who followed each other with so much speed and cheerfulness of action round and round on a sort of *Hoch-und-Untergrundbahn*. No less interesting was the room marked "Hungary", in which we found ourselves among a series of Lilliputian villages, modelled in clay, all projects by which the children of a Buda-

Pest school, led by Mme Nemes along these happy ways, have learned to read, write and reckon with ease and joy, while working at the portrayal of the houses and streets they know so well.

The exhibits from America were of very great interest. The Francis Parker School (Chicago) had some fine bold pictures by infants, and a number of linocuts printed on brightly coloured papers to appeal to the youthful eye; also good modelling, coloured and glazed. Then there were a number of very artistic photographs of Greek Drama and other plays performed by the children from the Avery Coonley School, Illinois; also good weaving done on a loom made by the children. The North Shore Country Day School had a good exhibit, including a fascinating little house made by the Kindergarten; and the Lincoln School, New York, showed, among other things, most interesting results of a project on the subject, "How Man has made Records". The Winnetka exhibit was one of the most interesting artistically, many of the very decorative Christmas card designs shown having a linographic basis with varied colour added. The Edgewood School, Greenwich, Connecticut, with its twenty acres of beautiful country, seemed to be exceptionally favoured in many ways, and showed good modelling and dramatic work; and Shady Hill School and Winbrook School had photographs of wonderful house building; in the former a whole village was made out of packing-boxes.

But there was one room which would need a whole book to describe it—this was the one labelled "Decroly". It was generally well peopled with eager listeners to Mlle Hamaïde's explanations of the material, which was complete and most representative of this very original and successful system. Latvia had a good exhibit, showing beautiful carpet weaving from designs by the children, and in the next room under the label "Dundee Training College" was a fine show of Miss Edith Luke's Infant Apparatus, and also of her most interesting system of teaching music by apparatus for the small child. The Montessori Room showed a complete and well-



arranged set of the famous Montessori Material, and it was, I think, in the next room to this that we were able to study what seemed a quite independent experiment from Italy, the Materiel Alessandrini for teaching elementary arithmetic. Small but original exhibitions were those of Miss Rudford, "Poetic Expression as the Foundation of Reading", and of the Bilthoven School, Holland, with an elaborate and ingenious method for the teaching of languages.

The German and Austrian Art Exhibitions were so large that they each took up a whole floor, and then the German Exhibit, collected and arranged by Dr. Leo Weismantel, had to be shown in two portions. Both were remarkable for life and originality, the children's work, especially in the German exhibit, being evidently entirely uninfluenced from outside in any way and springing, as Dr. Weismantel himself put it, from within the child, being in fact a part of his life. Dr. Gruber was in charge of the Austrian exhibit, which included many examples of the work of his own pupils in Vienna which he had used as illustrations in his very helpful course on Art Teaching. This exhibit contained extremely good paper cuts of figures, nude and clothed, in white paper on a grey ground and also black on white. These were marked "13-14 Jahre", but there were a large number of remarkable water-colour pictures from the 11-year-olds, and also some very interesting colour expressions of abstract ideas, "Love", "Pride", "Grief", etc., at the same age. The delightful art of childhood when given free play is its own justification, but if more were needed, the quality of the etchings, posters, etc., done by the 17-year-old students proved that the method of free expression, guidance being given only when the need for it is felt, is the only way in which Art should be taught to the child.

GRACE CRUTTWELL

#### Danish

The Danish Exhibition showed specially new work from the public schools, and included also didactic material and experimental work. The larger part of the Exhibition came from Copenhagen Municipal

schools. There were rooms furnished and laid out as in actual use in most Copenhagen schools, for science and handicrafts (sloyd), and for cooking; there was also a library, a geography room and botanical and zoological rooms such as any school might desire. The part represented by the free classes at Vanløse School showed how a schoolroom ought to be planned. The furniture was comfortable, the bookshelves open; there were flowers on the windowsills, an aquarium, a radio, a gramophone, typewriters, etc. It was a room much patronised by children, a great number coming every day from the town to look at and to handle the exhibits. Didactic material for auto-education of children between 6 and 10, all of it influenced by Montessori, Decroly and Alice Descoeurdes, though mostly home-made, was also shown. This material, too, fascinated children, many of them coming daily to work with it. There were paintings by children, and some particularly good linoprints and clay modelling from Howitzvejens school, as well as beautiful ceramic from the free school at Vejen.

SOFIE RIFBJERG

#### Norwegian

The Norwegian Exhibition was composed of selected material representing new trends in education, and samples of scientific pedagogical and hygienic work. A collection of drawings by young children in Finnmark primary schools exhibited interesting psychological and racial differences, and another notable contribution was ancient Norse art patterns used for decorative school work. The new trends in drawing, handwork and weaving were shown by work actually being done on looms, and there was a good collection of woven and knitted pieces, with ordinary needlework. All these collections showed a growing independence of foreign patterns and methods and a return to native. School hygienic investigations, speech education, psychological and psychotechnic research were all demonstrated.

OTTO GRENNES

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EDITOR'S NOTE.—An account of the Swedish Exhibition was also asked for, but had not been received up to time of going to press.



# The Elsinore Conference

As seen by a 'Lowbrow'

By Truda T. Weil

(Late Executive Secretary Teachers' Union of New York)

It was the day after my arrival at Elsinore. I had attended four lectures, read dozens of notices, heard heated private debates on Perry Smith's talk on sex education, greeted innumerable acquaintances, and now I sat at supper with a sense of quietude. The Conference Member walked in and sat beside me. She had a notebook which was consulted between bites. That should have warned me. Instead, having learned the value of 'conference contacts', I began playfully, "I suppose you've attended five lectures to-day?" She turned her solemn eyes upon me. "No," she said, "I've attended six and I'm going to a translation to-night. How many have you heard?" "Only four," I admitted. "Only four?" the voice was filled with indignation. "What I don't understand is, why some people come to conferences at all!" Which immediately carried me back to an experience of the morning. I had met an acquaintance, a lively pedagogue, near Kronborg Castle. "What talks are you planning to hear to-day?" I had inquired. "None," she said. "None? How about Boyd? He's sure to be intriguing," I urged. "My dear, this is my vacation!" "Why come to a conference at all?" I had asked. "Contacts, of course, contacts. There's nothing like a contact a day to keep one from becoming too intellectual," and with a splendid all-embracing wave of the hand she was off. A few days later I met my supper companion once more. She was wan but triumphant. "Yes," she said in answer to my question, "I've kept up my record, though it was hard to-day when I ran from No. VI to No. VII, only to find that the lecture had been moved back to VI. But I got there." I'm sure that lady ought to be awarded the medal of the French Academy for being the world's greatest Marathon attender of spoutings. She ought to have some reward for being in a perpetual state of mental indigestion.

I nearly collapsed following a psychology lecture on the "equilibrium of the intel-

lect" and "the wholeness of the event." I was feeling rather chipper, confident in my belief that everybody in the hall was suffering from a loss of equilibrium, but when a young man arose and said, "May I thank the lecturer for one of the most illuminating talks I have ever heard?" and the audience applauded, I decided I must be suffering from paranoia—for I had believed myself to be normal.

I managed to recover the same afternoon through hearing a lady tell how in her school they taught piano without a piano, and that that helped a younger teacher decide that if it was possible to perform that miracle, she'd begin teaching typewriting without a typewriter. For years now I've longed to ski, but never had the courage to face Alpine slopes. Now all may be accomplished! And without a loss of my equilibrium.

My own daily average in lectures was about 3.8, but I suppose that would in all fairness have to be brought down by a horrible error which I made. I sat through a Danish lecture for one hour only to find when the translation was given that I'd been listening to the wrong lecturer. I've decided to go to night school this year to learn Danish. It is frightfully embarrassing to have *anyone* discover that one could be as uncultured as that.

Whenever I felt lonely, or down-hearted, I went to the lectures on sex education. It was splendid. The way those Freudians and Watsonians and Pfistonians went for each other was so natural. There were no inhibitions there. One could get rid of all one's complexes.

Poor Professor Nunn was terribly maligned frequently, but one day he lost a convert, and solely through a wretched pun which so hit me between the eyes that I just couldn't recover the equilibrium of my intellect quickly enough. I was hurrying from a lecture delivered in Dr. Boyd's best untranslated Scotch when I was accosted by a lady. "Do you know what speaker is going to



lecture at No. VI to-day?" "Yes, Nunn," I replied. "None again?" she wailed as she ran along. "Oh, dear! Isn't that awful? I've been there now two days running and there was none."

Something happened on one occasion which made me sad. For American night we had 'written' and produced a satire of the *entire* conference. The audience had laughed and cheered and the authors were feeling very spruce. An English guest came up to us afterwards and congratulated us warmly in these words: "Oh, I say, it's simply ripping the way you Americans don't mind making fun of yourselves."

There were many little social difficulties of even greater proportions at the conference. For instance, I found an English-speaking comrade in a pharmacy. Her voice was eloquent with anguish. "I want a wash cloth," she was saying, "a wash cloth, yes, you know, a *wash* cloth," and she rubbed her face vigorously with one of the finest bits of pantomime I've ever witnessed. The clerk's face finally lit up with intelligence, he dropped behind the counter, came up

smiling, and behold . . . he held in his hand . . . a rouge compact. The girl was insulted, and walked out.

Then—there was the night of the dinner. I sat opposite a charming young man. We were all in evening dress and had put aside our conference badges, the open sesame to the native language of each individual. I looked at him and he looked at me. We decided we were German and we carried on in that conversation for several minutes. Then a friend came up, slapped him on the shoulder and said, "That jitney's ordered for seven in the morning." "Are you an American?" I stammered. "Yes, are you?" he stuttered. I admitted my identity. "Good!" he sighed, "I wondered how long my German grammar would hold out."

Which speaks well for the efficiency of the conference officials. If we hadn't had those badges, just think what international romances might have developed!

I am now on the high seas praying that my intellect may regain its equilibrium. No! There's nothing like a Fellowship Conference to change one's base.

#### ANALYSIS OF CONFERENCE MEMBERSHIP

Australia	...	...	15	Germany	...	...	217	Rumania	...	...	13
America	...	...	240	Greece	...	...	1	Scotland	...	...	49
Austria	...	...	20	Holland	...	...	32	North Africa (Tunis)	...	...	1
Belgium	...	...	7	Hungary	...	...	26	South Africa	...	...	2
Bulgaria	...	...	4	Iceland	...	...	2	West Africa (Gold Coast)	...	...	1
Canada	...	...	3	India	...	...	15	South America (Chile and	...	...	6
China	...	...	6	Iraq	...	...	1	The Argentine)	...	...	9
Cyprus	...	...	1	Ireland	...	...	10	Spain	...	...	233
Czecho-Slovakia	...	...	6	Italy	...	...	6	Sweden	...	...	29
Denmark	...	...	215	Japan	...	...	2	Switzerland	...	...	10
D.E. Indies	...	...	2	Jugo-Slavia	...	...	3	Turkey	...	...	5
Egypt	...	...	4	Latvia	...	...	40	Wales	...	...	3
England	...	...	264	New Zealand	...	...	6	West Indies	...	...	10
Estland	...	...	3	Norway	...	...	39	Doubtful	...	...	1,746
Finland	...	...	68	Palestine	...	...	2				
France	...	...	47	Poland	...	...	68				
											(43 Countries)

(The above is a list of members who stayed at the Conference for at least one week. Many visitors came for a few days only; their numbers would bring the total to approximately 2,000, and if the parents of Copenhagen who visited the Conference on Parents' Day are added the number reaches 3,000)



# The Fellowship

## RE-ORGANISATION

At Elsinore the International Council of the Fellowship decided to make certain changes in the organisation of its international work.

### MEMBERSHIP

Membership of the Fellowship will continue to be (1) by joining a National Section (there are Sections in England, Argentine, Bulgaria, Colombia, Denmark, Finland, France, Germany, Holland, Hungary, India, Norway, Poland, Rumania, Scotland, Spain, Sweden, Switzerland, Turkey; (2) by joining direct through Headquarters. These latter forms of membership have been slightly changed and now stand as follows:—

(A) **Membership.** Subscription £1 1s. (\$5.25) per annum.

#### *Privileges—*

- (a) The Fellowship magazine in English or French or German.
- (b) The Services of the International Bureaux.

(B) **Contributing Membership.** Subscription £3 3s. (\$16) per annum.

#### *Privileges—*

- (a) Three magazines (English, French, German) or three copies in one language.
- (b) Free admission to Biennial Conferences.
- (c) Services of International Bureaux.

(c) **Federating Membership.** Minimum subscription £5 5s. (\$26.25) per annum.

This form of membership is particularly offered to associations, institutions, training colleges, government education departments, etc., who wish to affiliate to the Fellowship and through it be kept in touch with each other and with progressive education in different countries. Such bodies will form a world federation for new education. It is proposed in the near future to issue an *International Bulletin* which shall contain in concise form notes of events of international significance in the educational field. It will endeavour to keep its readers informed of educational advance and experi-

ment in all countries and should be of special value to government departments, associations, school principals and editors.

#### *Privileges—*

- 1. Three magazines (English, French and German) or three copies in one language.
- 2. Services of the International Bureaux.
- 3. Free admission of delegate to the International Conferences.
- 4. Access to the Fellowship Library (a special collection of books on progressive education).
- 5. International Bulletin (when published).

We ask our members to look upon their membership as a symbol of giving rather than of receiving. Our work needs financial support in order to build up an adequately staffed headquarters (where information is collected, study courses and conferences organised, magazine and other publications issued) and to enable the three Directors of the Fellowship to visit the National Sections from time to time, drawing the members together and extending the message of the New Education.

### CONSULTATIVE COMMITTEE

The International Council has sanctioned the appointment of a Consultative Committee to guide the international work.

### PRINCIPLES AND AIMS

One of the first actions of this Committee will be the re-drafting of the Constitution and the Statement of Principles and Aims of the Fellowship. In 1921 at Calais these Principles and Aims were drafted and with minor alterations have served the Fellowship to this date. Some of our members now feel that the time has come to examine this Statement critically in the light of advances made in New Education since 1921 and to remodel it if necessary. The Fellowship as a living body must change with the years if it is to be an expression of ever-renewing life.



## BUREAUX

This year, through the generosity of one of our members, a bureau of the Fellowship has been established in Paris to serve as a centre for Latin-speaking countries. The German bureau is moving to more accessible quarters in Dresden in the near future and we are holding discussions with our American colleagues as to ways of establishing the international work in the States. It is likely that a bureau will also be founded in Poland to focus the work for Slavonic countries.

## CONFERENCES

The next international conference will be held in 1932. The conferences have now become so large, and the needs of the members so varied, that it will be necessary to begin preparing for them fully two years ahead. This would mean a heavy demand on Headquarters if the conferences were to continue to be held every two years. The Council therefore decided to allow one year free from conference cares during which to consolidate the more general work that centres at Headquarters.

During the intervening years smaller conferences will be held by the National Sections. It may be that conferences will be held in England and Poland during next year. In addition study courses will be organised in order to bring the members into close touch with exponents of new ways in education. For example, we should like to hold a course on Curriculum-making in 1931 when Dr. Harold Rugg may be free to visit England.

## STANDING COMMITTEES

The main function of the Fellowship is perhaps to act as a federating and synthesising body for educationalists throughout the world, yet there are many opportunities for constructive work which its members are especially fitted to do, because they represent the vanguard of educational advance. Also it was evident that while all the Sections were working for the Elsinore conference there was more life flowing through the Fellowship as a whole and a greater unity was felt. "Centres of interest" are

as necessary to a corporate body as to an individual. It is hoped that certain Standing Committees that are being formed will supply this need. These Committees will work internationally, seeking members in each country; they will collect evidence, issue bulletins, etc. One of the main purposes of these Committees will be to form centres for study groups at the next international conference. Opportunities will be given to members for preparatory study which will bring them to the groups ready to begin work at a more advanced stage than is possible when members are very variously informed.

Standing Committees are being called together to deal with the following:—

1. Psychology (to be sub-divided).
2. The Reconstruction of the Curriculum.
3. The Training of Teachers.
4. Nursery Schools.
5. The School in relation to Social Reconstruction.
6. The Child in the Home.
7. Examinations (the Committee of Enquiry which held its sittings at Elsinore will continue its work in order that eventually an international memorandum may be drawn up and circularised to the educational authorities of the world).

## TO MEMBERS

From now onwards the Headquarters will be more adequately staffed than hitherto and we hope that this will result in our being able to draw closer to the international members and sections, working more directly with them and circulating news of their activities in a way that was not possible before. Membership of the Fellowship should not be a passive link which ends with the payment of a subscription—important though this is! Membership should signify above all a living enthusiasm expressed in continual effort to bring our daily work into the light which is pouring into the educational world. It is from the individual member that the strength of the Fellowship is drawn. Not upon numbers, not ultimately upon funds, but upon the creative effort of the single member are we founded.

CLARE SOPER



## SOME OF THE DELEGATES PRESENT AT THE ELSINORE CONFERENCE

### AUSTRALIA

Department of Education, Victoria	...	...	...	Miss C. E. MOSS
Department of Education, Melbourne	...	...	...	Mr. E. A. COLEMAN
Department of Education, W. Australia	...	...	...	"
Inspectors' Institute of Australasia	...	...	...	Mr. W. LENNARD

### AUSTRIA

Board of Education, Vienna	...	...	...	...	Nationalrat O. GLÖCKEL (President)
					Hofrat Dr. H. FISCHL
					Dr. WIEDLING
Austro-American Institute	...	...	...	...	Dr. P. DENGLER
Junior Red Cross	...	...	...	...	Dr. W. VIOLA
Municipal Office for Youth Protection, Vienna	...	...	...	...	Dr. P. FRANKOWSKI
					Herr A. JALKOTZY

### CANADA

McGill University, Montreal	...	...	...	...	Miss G. WATKINS
Toronto Public School Teachers' Assoc.	...	...	...	...	Miss E. POMEROY

### DENMARK

Board of Education	...	...	...	...	...	Dr. E. C. KAPER (Mayor of Education, Copenhagen)
Danish National Council for Women	...	...	...	...	...	Miss H. FORCHAMMER
Dansk Skoleforening	...	...	...	...	...	Mr. C. HASSELBALCH
Junior Red Cross	...	...	...	...	...	Mrs. T. TYBJERG
New Education Fellowship	...	...	...	...	...	Mr. G. J. ARVIN

### DUTCH EAST INDIES

Department of Education	...	...	...	...	...	Mr. JOHAN TOOT (Executive member and Secretary to Council of Education)
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### EGYPT

Egyptian Government, Cairo	...	...	...	...	M. A. M. KANDIL
Ministry of Education	...	...	...	...	Miss S. AZNI
Egyptian University and Ministry of Education	...	...	...	...	Dr. MANSOUR FAHMY

### ENGLAND

Board of Education	...	...	...	...	...	His Majesty's Inspector, Mr. H. R. V. BALL
University of London	...	...	...	...	...	Dr. PERCY NUNN
National Union of Teachers	...	...	...	...	...	Mr. G. S. M. ELLIS (Sec. to Education Committees)
						Mr. C. W. COWEN (President)
Incor. Assoc. of Assistant Masters in Secondary Schools						Mr. E. H. JENKINSON
Incor. Assoc. of Assistant Mistresses in Secondary Schools	...	...	...	...	...	Miss E. M. MACE
						Mrs. W. GORDON WILSON (Sec.)
Headmasters' Conference	...	...	...	...	...	Mr. GUY KENDALL
Art Teachers' Guild	...	...	...	...	...	Miss C. MILNE
Bedford Training College	...	...	...	...	...	Miss E. W. SUTCLIFFE
Bingley Training College	...	...	...	...	...	Miss RANKINE BROWN
British Federation of University Women	...	...	...	...	...	Miss E. M. VERINI



Fellowship Guild (Miss Maude Royden) ...	...	...	Miss D. M. CROSS
Froebel Society ...	...	...	Mr. and Mrs. W. PLATT
Goodwill Day Committee ...	...	...	Miss F. BONNER
Kenton Lodge Training College, Newcastle ...	...	...	Miss J. ABERDEIN
League of Nations Union ...	...	...	Miss S. J. WARNER
Montessori Fellowship ...	...	...	Mr. J. T. HARRIS
New Education Fellowship ...	...	...	Miss D. MATTHEWS
Norwich Training College ...	...	...	Miss E. M. HILL
Nursery School Assoc. ...	...	...	Miss BELLE RENNIE
Teachers' Labour League ...	...	...	Miss E. HIBBARD
			Miss V. A. HYETT
University of Reading ...	...	...	Miss A. L. WHITTAKER
Workers' Educational Assoc. ...	...	...	Mr. W. MARWICK
World Bureau of Girl Guides and Girl Scouts ...	...	...	Miss S. J. WARNER
World's Young Women's Christian Assoc. ...	...	...	Mrs. C. DE J. LUXMORE
			Baroness O. MEYENDORFF

## FINLAND

Board of Education ...	...	...	Dr. R. SAXCEN
Assoc. of Nursery School Teachers ...	...	...	Miss E. BORENIUS
Elementary Schools, Abo ...	...	...	Miss O. WAHLSTEN
New Education Fellowship ...	...	...	Mr. L. ZILLIACUS

## FRANCE

Ministry of Public Instruction ...	...	...	Mme A. COIRAULT
"La Nouvelle Education" ...	...	...	M. R. COUSINET
New Education Fellowship ...	...	...	Mlle E. FLAYOL
			M. G. BERTIER

## HOLLAND

Dutch Education Associations ...	...	...	Mr. S. DE VRIES
Montessori Society of Holland ...	...	...	Miss A. ADELAAR-FÜRTH
Ned. Jengleiders Institute ...	...	...	Miss E. J. VAN NOTTEN
De Nieuwe Opvoeding ...	...	...	Mr. J. H. BOLT

## HUNGARY

State College for Kindergarten Teachers, Budapest ...	...	...	Prof. E. KENYERES
New Education Fellowship ...	...	...	Mme M. NEMES

## ICELAND

Board of Education ...	...	...	Dr. S. EINARSSON
			Mr. HELGI HJÖRVAR

## INDIA

All India Federation of Teachers' Assoc. ...	...	...	Prof. D. K. KARVE (Poona)
			Mr. S. R. BAJPAI (Chief Organiser of the S.S. Boy Scouts' Assoc., India)
			Mr. R. N. MISRA (Benares)
			Mr. G. S. PRASAD (Benares)
Aundh State Teachers' Assoc. ...	...	...	Mr. P. A. INAMDAR
All India Federation of Women ...	...	...	Mrs. CHATTOPADHYAYA
College and University Teachers' Assoc. (Calcutta) ...	...	...	Mr. H. C. ROY
Department of Public Instruction, Madras ...	...	...	Miss I. H. LOWE
Dept. of Public Instruction, Bhavnagar State ...	...	...	Mr. V. M. MEHTA
Indian Women's University, Poona ...	...	...	Mr. B. D. KARVE
Indian Women's University and University of Lucknow			Mr. SHIVA RAM







Municipality of Warsaw	...	...	...	...	...	M. S. ZUKIEWIER
Society of Teachers in Middle Schools	...	...	...	...	...	Mme C. TRZEINSKA
Free University of Poland and New Education Fellowship	...	...	...	...	...	Mme H. RADLINSKA

## SCOTLAND

Glasgow University	...	...	...	...	...	Dr. W. BOYD
Moray House Training College, Edinburgh	...	...	...	...	...	Miss J. K. BORLAND
New Education Fellowship	...	...	...	...	...	Miss G. CRUTTWELL

## S. AFRICA

Afrikaans Teachers' Assoc., Transvaal	...	...	...	...	...	Miss M. BRINK
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## S. AMERICA

Chilean Government	...	...	...	...	...	Prof. D. E. SALAS
Cuba	...	...	...	...	...	Dr. ANTOLIN
Uruguay	...	...	...	...	...	Mlle M. L. PONS

## SWEDEN

Board of Education	...	...	...	...	...	Dr. NILS HÆNNINGER
Society of Training College Teachers	...	...	...	...	...	Miss A. SÖRENSEN
Hälsingborg	...	...	...	...	...	Dr. A. GIEROW
New Education Fellowship	...	...	...	...	...	Mr. G. MATTSSON

## SWITZERLAND

Bureau international d'Education de Geneve	...	...	...	...	...	Dr. ADOLPHE FERRIERE
Institut universitaire des Sciences de l'Education de Geneve	...	...	...	...	...	" "
New Education Fellowship	...	...	...	...	...	HERR E. TOBLER

## TURKEY

Department of Education, Angora	...	...	...	...	...	DJEVAD BEY
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## U.S.A.

American Federation of Teachers	...	...	...	...	...	Mrs. F. C. HANSON
American Home Economics Association	...	...	...	...	...	Miss A. E. RICHARDSON
Assoc. of Private School Teachers, New York	...	...	...	...	...	Mrs. M. PAINE STEVENS
Arts and Crafts Club, New Orleans	...	...	...	...	...	Miss M. B. CALLENDER
Child Study Association	...	...	...	...	...	Mrs. S. GRUENBERG
Cornell University	...	...	...	...	...	Dr. ETHEL WARING and Dr. MARGARET WILKER
Headmistresses' Assoc. of America, Boston	...	...	...	...	...	Miss FRANCES LEE
International Federation of Home and School	...	...	...	...	...	Mrs. A. H. REEVE
Massachusetts Teachers' Assoc.	...	...	...	...	...	Miss A. C. WOODWARD
National Education Assoc. and Californian State Teachers' Assoc.	...	...	...	...	...	Mr. H. D. BRASEFIELD
Progressive Education Assoc.	...	...	...	...	...	Mr. BURTON FOWLER
State Teachers' College, Milwaukee	...	...	...	...	...	Miss A. M. AYER
University of N. Carolina	...	...	...	...	...	Miss J. SHARKEY
Western Reserve University College for Women	...	...	...	...	...	Miss M. A. SWAIN
Women's Educational Industrial Union	...	...	...	...	...	Miss KATHERINE TAYLOR
New Education Fellowship	...	...	...	...	...	Dr. HAROLD RUGG

Owing to lack of space we have not included in the above list members delegated by schools.

The revised list of German delegates has not come to hand in time for Press. It will probably appear in *Das Werdende Zeitalter*.



# INTERNATIONAL NOTES

## CONFERENCES

### The World Federation of Education Associations

The World Federation has a different aim from that of the New Education Fellowship, and its proceedings at Geneva therefore were not of the same character as those of the Elsinore Conference. Much was made at Geneva of the idea of world peace through education, an ideal which was implied rather than explicitly pursued at Elsinore.

Professor Gilbert Murray opened the Conference with a speech remarkable because it did not treat his subject ("Education from the International Point of View") on familiar lines. He rather discounted the idea that it was possible to inculcate the international spirit by foreign travel or the study of foreign languages. In his opinion, too, League of Nations' teaching should be regarded as a supplement to the real curriculum, not as a solid constituent of it.

When it is remembered that the Conference was divided into 19 sections, each of which held several meetings, it will be seen that it is impossible to give an account of it in a short space. Members of the N.E.F. would be interested in such sections as "Parent, Teacher, Home and School" and "Practical as distinct from Vocational Education"; and everyone, of course, would be interested in the international goodwill sections.

In connection with the last-named, it was reported to the Conference that useful work had been done in examining the best means of introducing peace ideals into the educational material and methods of the schools.

Dr. Ballard's address in the Practical Education section would have pleased new educators. After dismissing the vocational motive, and the 'hand and eye training' motive he drew attention to the relationship of handwork to fundamental human nature by virtue of its place in the evolution of man from the beast. Mr. Parker, the chairman of the section, pleaded for an education trinitarian in character which develops the brain, hand and eye. In this way it will be possible to make perfect the lives of the citizens of the world and to cultivate strong and noble characters.

Mrs. A. H. Reeve, chairman of the Parent, Teacher, Home and School Section, gave an excellent introductory address to her section. The aim of the parent-teacher movement, she said, was the consideration of the child as a whole; not in partial aspects or special phases, but as an entity against the backgrounds of school and home. Parents and teachers have complementary functions to perform. Too general is the belief that at the end of the pre-school period the responsibility of the home may diminish or cease. The home must be convinced of its continuing function throughout the elementary and secondary periods.

The Adult Education section did useful work, and was rightly guided by Professor Zimmern's maxim that "the uneducated man is not he who cannot read or write or spell, but he who walks unseeing and unhearing, unaccompanied and unhappy, through the busy streets and glorious open spaces of life's infinite pilgrimage".

### Education at the British Association

Two supporters of the Fellowship have figured conspicuously at the educational sessions of the British Association in South Africa—Dr. Kimmins, President of the Education Section, who gave an address on "Modern Movements in Education", and Dr. E. G. Malherbe, Director of the National Bureau of Education, South Africa, who spoke on the "Education of the Poor White". Dr. Malherbe said that the education of the past had not fitted a large proportion of the population to adjust to new economic conditions; those who failed to adjust had drifted and now formed the 'Poor White' section of the community. Their problems were intimately related to the educational problem. During his investigations he had not found a single 'Poor White' who had passed beyond Standard VI. Secondary education, unsatisfactory as it still was, opened up avenues of escape from the economic conditions which tended to reduce so many to the 'Poor White' level. In education there was as yet no correlative growth with the needs of the times; the old rigid systems borrowed from Europe still held sway. It was impossible for an adolescent to receive an education that would adapt him to the life that faced him, examination requirements of the old type still predominating over temperamental and vocational needs.

### Adult Education

The Adult Education Conference held at the end of August at Cambridge was attended by 400 delegates from almost every country. Sir Charles Trevelyan, M.P., President of the Board of Education, welcomed the members. There was, he thought, great dissatisfaction in England with the incompleteness of education and it was the function of the Adult Education movement to fill the gap until it was possible to secure for all the advantages of education up to university standard.

The Conference also considered new possibilities for adult education arising out of new material such as the gramophone, cinema and radio.

### The World Jamboree (The Coming of Age of the Boy Scout Movement)

During the first fortnight of August, Arrowe Park, near Birkenhead, was the scene of the most wonderful gathering of youth that the world has ever seen. In celebration of the twenty-first birthday of the Scout Movement, Scouts of seventy-five different nations, to the number of over 30,000, gathered from almost every corner of the globe in the great Jamboree Camp. The Jamboree was opened by the Duke of Connaught, President of the Boy Scouts' Association, and H.R.H. the Prince of Wales, Chief Scout for Wales, visited the camp as the personal representative of H.M. the King. Despite rather unfavourable weather the Jamboree was a complete success. The cheery discipline of the Camp and comradeship of the Scouts of every nation as they mingled together was remarkable, and many friendships were made between the boys of different countries.



### A New Psychological Institute

The Jordanburn Nerve Hospital and Psychological Institute has been inaugurated in Edinburgh largely owing to the efforts of Dr. G. M. Robertson, Professor of Psychiatry at the University. There will be departments for psychiatry, neurology, mental deficiency, social service and psychological research (the latter under Dr. Drever). Miss Margaret Drummond, a member of the New Education Fellowship, will work in the child guidance section.

### Bureau International d'Education

In July the Bureau International d'Education, Geneva, issued a revised statement of its aims and objects. The Bureau is to serve as a centre of information for all that concerns education. Its activities will be chiefly of two kinds—the centralisation of documents relating to public and private education, and scientific research including experimental and statistical enquiries, the results of which will be made known to educators. Membership of the Bureau is open to governments, public institutions and organisations in any country. The annual subscription is 10,000 Swiss francs.

### A Centre for International Study

At the Villa Collina Ridente, Florence, Miss May has formed an international centre of study particularly suitable for students during their last school years. Professors from many countries lecture at the centre which provides special courses in languages, international history, history of art, music, crafts, and other arts. One of the main purposes of the centre is to provide "unequalled opportunity to understand and interpret the life and culture of different countries through association with recognised leaders of European thought". A delightful booklet giving full details can be had from Miss May, Villa Collina Ridente, 59 Via della Piazzola, Florence.

### The School in Rose Valley

This school calls for special notice for it has come into existence in Moylan, U.S.A., because of a demand from parents for a better school for their children. A public meeting of parents and citizens was called, an association formed and a board of directors and a committee elected. Dr. Carson Ryan, Jr., of Swarthmore College, was chosen to be the director of the school. It is therefore certain that the school will be developed in progressive and experimental ways. There will be 40 children between the ages of three and nine years and the fees will be \$250 per annum. The house and grounds have been given rent free by parents interested in the scheme.

### Youth Shelters for Young Trampers

The British Youth Council in co-operation with the Woolwich Council of Social Service (71 Rectory Place, Woolwich, S.E.18) has prepared a most useful list of places in Great Britain at which young people can secure hospitality or very cheap accommodation, camp sites, etc., during their holiday tramps. In Germany there is a Youth Shelter System with over 2,500 shelters which are used over two million times annually. The British Youth Council asks for co-operation in this work (could not our private boarding schools assist during holiday times?) so that a central organisation may come into being to extend and co-ordinate the network throughout the country.

### Exchange of German and English Schoolboys

An interesting experiment was made during June of this year in the "direct method" of language learning. A German and an English teacher (Dr. Ernst Schütte, of the Realschule-Altstadt, Bremen, and Mr. George McWillie, M.A., of the Chatham Junior Technical School) arranged for the exchange of 18 boys between 15 and 16 years of age who had been learning English and German respectively. From early in the year, the two sets of boys corresponded, so that they got to know each other and to have some idea of the homes they would go to, part of the scheme being to live in the houses of the country. One form in the Chatham school was divided into two and into each half were put nine of the Bremen boys. The ordinary school curriculum was carried on, and the Head Master stated that the boys rapidly understood their lessons, their ability to read English and their good grounding in mathematics being specially noteworthy. Sightseeing was also done, but was strictly subordinate to school-work.

### Congrès International de l'Education Familiale

The Fourth Congress of the Commission Internationale de l'Education Familiale will be held in Liège in 1930. This Commission is composed of parent, parent-teacher and child study associations, and the Congresses are called to study ways of applying new education in the home, and for comparing the best methods in education. The Fourth Congress will occupy itself specially with practical methods; experiments in the home and in schools will be compared, and the results obtained will be presented and discussed. The Congress will coincide with the 25th anniversary of the foundation of the Commission, and it is hoped at the same time to found an Institut Internationale de l'Education Familiale. Those wishing for further particulars should write to: P. de Vuyst, 22 Avenue de l'Yser (Cinquantenaire), Brussels, Belgium.

### Schools of To-morrow in Ontario

Very important legislation has been announced for the next session of the Ontario Legislature which will practically effect a reorganisation of the educational system of that Province of Canada. Under the plan proposed, the public school system would provide for pupils up to the age of 16, in two periods, a primary and a secondary. The primary period, which would obtain in every elementary school in the Province, would be for the ages from 7 to 11, thus bringing it into line with the general practice in Great Britain and Europe. The second period would be available in practically every rural school in Ontario. The early work in the high school would be taken into the public school, the gap thus created in the high school by the removal of lower school work to the public school being filled by making available in high schools the work of the first year in the university. The great novelty in this scheme is the doing away with the familiar eight-year elementary school.

### The School in Relation to Social Reconstruction

A group of Conference members interested in social pedagogics was formed during the Conference at Elsinore. This group was of the opinion that the idyllic surroundings of the ancient Castle of Kronborg perhaps obscured people's vision of the needs



of the masses, and of the problem of life in great cities. Yet a clear visualisation of these aspects of education is necessary if the present position is to be judged aright.

The group rapidly passed to actual work. It was decided that before the next Conference, material concerning these aspects should be gathered and appraised. The Ruhr district seemed to offer a specially valuable field for the gathering of this material, and Herr Ernst Wildangel, Oberhausen im Rheinland, has made himself responsible for this district. A second centre was decided on, Hamburg, the responsible person here being Dr. Martha Muchow, Psychological Seminar, Hamburg University.

Work connected with the Life Environment of the City Child, already reported upon at the Conference by Dr. Muchow, is to be carried forward in

co-operation with teachers' associations, school boards, and youth and welfare societies.

Connection with foreign members of the Conference interested in these questions was made. It is hoped to set up a standing committee of the Fellowship to deal with the above questions.

### Scotland

The St. Andrews Summer School in July, organised by Prof. McClelland, assisted by Mr. Snodgrass, was as usual a great success, and so was the N.E.F. tea-party in connection with it, at which Dr. Boyd, Mr. Snodgrass and others spoke and new members were enrolled.

Scottish Centres are much looking forward to the lectures in October of Professor Fynne, from the Dublin Training College.

## BOOK REVIEWS

**An Introduction to American Civilization.** By Dr. HAROLD RUGG. Ginn (London). 8/6.

For any person, old or young, who wishes to obtain a complete view of American economic life this book by Dr. Rugg, of Columbia University, is invaluable. Its aim, as set out in the preface, is to help young people to understand American civilization by considering the chief modes of living of the American people. With this object in view the book has been designed to provide a half-year's study, consisting of nine units of work. The titles of these units indicate the method of the book, some of them being as follows: The American Standard of Living, A Study of Power, How the People Trade, and Interdependence. The book is complete with hundreds of illustrations, bibliography, statistical appendix and index. But, above all, its 600 pages are fascinating to read, and the attention is held at whatever point the book is opened.

The book is not a haphazard or casual production. Quite the contrary, indeed. It has been more thoroughly prepared, perhaps, than any other book of its kind one has met. It is based upon nine years' investigational work, and it has passed through three experimental editions, which have been tried out in hundreds of schools in all parts of the United States. The theory of the course is the result of debates and discussions, and measurements have been made showing that the book is successful in achieving its purpose.

The book will help educators to solve a difficult problem, the problem of giving young folk an insight into the complex civilisation in which they live. The rapid progress of our industrial society has confronted the schools with the task of preparing boys and girls for citizenship under conditions unprecedented in the world's history. With its vivid phrase and its dramatic style this book will help considerably in the performance of this task.

**Health Behavior (with Supplement).** By T. D. WOOD, M.D., and MARION O. LERRIGO, Ph.D. Public School Publishing Co., Bloomington, Ill.

This is a manual of graded standards of habit, attitudes, and knowledge conducive to health of the physical organism, and of personality, home, com-

munity and race. The scales attempt to express for various age groups appropriate standards of healthful behaviour in terms of habits or skills, attitudes and knowledge, showing the stages of educational progress. There is a Supplement of practical suggestions for teachers in administering health education programmes.

**Adding a New Dimension to Education.** By CORA L. WILLIAMS. California Press. \$2.50.

This book is the result of ten years' study by Miss Williams and the group of men and women she has gathered about her in the Williams Institute for Creative Education at Berkeley, California. It presents a philosophy which reveals education as a growth in consciousness, showing this education in actual working, and it is the record of a vitally interesting experiment which attempts to teach the individual at the earliest age to function as a part of a group. Education, we are told, must set itself the task of "building up the proper thought forms for making the new ideas of space and time creative of a larger consciousness".

**The Listener's History of Music.** By PERCY A. SCHOLES. Oxford University Press. 3 Vols. 6/- each.

Man's desire for self-expression has resulted in the arts, for each of which tools and media have had to be invented or chosen. The history of this process is all that can be taught of any art, the inspiration behind it being quite another matter. It is particularly difficult in the art of music, which appeals direct to the emotion without use of any visual, tangible or audible image that enters into everyday life. The common man uses words, sees forms, and is baffled by the vagueness of music, except for a few rhythms. Is there a bridge?

Almost certainly what Mr. Scholes calls the romantic period (the nineteenth century) is the gate through which thousands can enter music's country. It was then that the sister art of letters and later, painting, began to have such influence on music. The spell of fields, hills and the sea, of flowers and birds, of human affections, after permeating poetry and painting, worked through music to produce songs like



Schubert's and Wolf's, music drama like Wagner's, and, for the instrument that stands (so narrowly) for music in so many homes, the intensely romantic pianoforte works of Chopin and Schumann. Musicians wrote to evoke pictures and plays, while still retaining music's own qualities. Those who find the eighteenth century music too coldly formal, the twentieth too nonsensically noisy, can find what Arnold called their "points d'appui" in the nineteenth, from which they can work in both directions.

They will never be sorry if they adopt Mr. Scholes' book as the map of their new world. Its clean, quick style covers a wealth of experience, of sifted and weighed values. Neither as historian nor musician is it easy to find fault with him. (Perhaps his most dangerous chapter in this respect is on Romantic Song, in volume 2. Most musicians would resent the implied censure of some of Schubert's and Wolf's best work.) Only mastery of his subject could make such a short work so complete in details of movements and musicians, even to the points where music touches other arts. It could lift musical instruction considerably higher than it is to-day. For anyone above the age of about fifteen years Mr. Scholes can create the right mental atmosphere for musical exploration, which end has been the despair of intelligent music teachers—and the blind spot of the legions of unintelligent ones—since Apollo was first honoured.

J. A. H.

**Down in the Grass.** By HAROLD KELLOCK. Coward-McCann, Inc., New York City. \$2.50.

This is an amusing children's book faintly reminiscent of *Alice in Wonderland*. A good deal of interesting natural history is told incidentally and in a racy way. Beetles, spiders, wasps, bees, crickets, and all the little grass folk come in for their share of notice, and Bobbie's adventures take him into a world of wonder and excitement.

**Teaching Health in Fargo.** By MAUD A. BROWN. The Commonwealth Division of Publications, New York City. \$1.50.

From 1923 to 1927 the Commonwealth Fund conducted in Fargo, N.D., a five-year demonstration of public health activities with particular reference to child health. The purpose was to determine the effect upon community health and welfare of reasonably complete and adequately supported programmes of official and voluntary health activities.

Miss Brown was director of health education on the demonstration staff from 1923 to 1926, serving under official appointment by the Board of Education as a supervisor in the Fargo schools. This book is her detailed account of the methods of health teaching which were developed during the first four years of the demonstration and have since been continued as an established feature of the city's educational system.

Owing to lack of space we are unable to give reviews of all the books that should be noticed, but we direct our readers' attention to the following:—

**The Psychology of the Pre-School Child.** By DR. JAMES DREVER and MARGARET DRUMMOND, M.A. Preface by Dr. C. W. Kimmins. Partridge (London). 6/—.

**Everyman's Psychology.** By SIR JOHN ADAMS. University of London Press. 10/6. (A Book that treats the subject of Psychology as a Study in Human Nature.)

**The Psychology of the Infant.** By DR. SIEGFRIED BERNFELD. Kegan Paul (London). 15/—.

**Sex in Civilisation.** Edited by V. P. CALVERTON and S. D. SCHMALHAUSEN. Introduction by Havelock Ellis. Allen & Unwin (London). 20/—.

This book contains several chapters of special significance to teachers and parents.

**A Preface to Morals.** By WALTER LIPPMANN. Allen & Unwin (London). 10/—.

**A Modern Philosophy of Education.** By PROFESSOR GODFREY H. THOMSON (Edinburgh). Allen & Unwin (London). 8/6.

**Elementary Principles of Education.** By E. L. THORNDIKE and A. I. GATES. Macmillan (London). 6/6.

**The Case for Nursery Schools.** By the EDUCATION ENQUIRY COMMITTEE. J. Philip & Son (London). 4/—.

**Art in the Elementary School.** By M. E. MATHIAS (New Jersey State Teachers' College). Scribner's (London). 7/6.

**Speech Training in the School.** By MARJORIE GULLAN. Evans Bros. Ltd. (London). 1/6.

**Educational Achievement of Problem Children.** By R. PAYNTER and PHYLLIS BLANCHARD. Commonwealth Fund (New York). \$1.

**The Art of Interrogation.** By E. R. HAMILTON, with Introduction by C. Spearman. (Studies in the Principles of Mental Tests and Examinations). Kegan Paul (London). 7/6.

**If Parents Only Knew.** By ELIZABETH CLEVELAND. Norton (New York). \$1.75. ("A Message from Teachers to Parents telling what the Modern School is doing for the Child and How the Home can Help.")

**Leatherwork for Boys and Girls.** By N. A. POOLE. University of London Press.

**The Romance of Craft Series, Books 1, 2, 3 and 4.** By N. A. POOLE. Nelson (London). 1/6.

**A Selected List of Books for Parents and Teachers** (Pamphlet). Child Study Association of America, New York. 25 cents.

**The Child in the Church.** By DR. M. MONTESSORI. Sands. 5/—.

**Worthwhile Games.** By ETHEL B. WARING. The Educational Book Co. (London).

**Work Book (Worthwhile Games).** By ETHEL B. WARING. The Grolier Society (New York).



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